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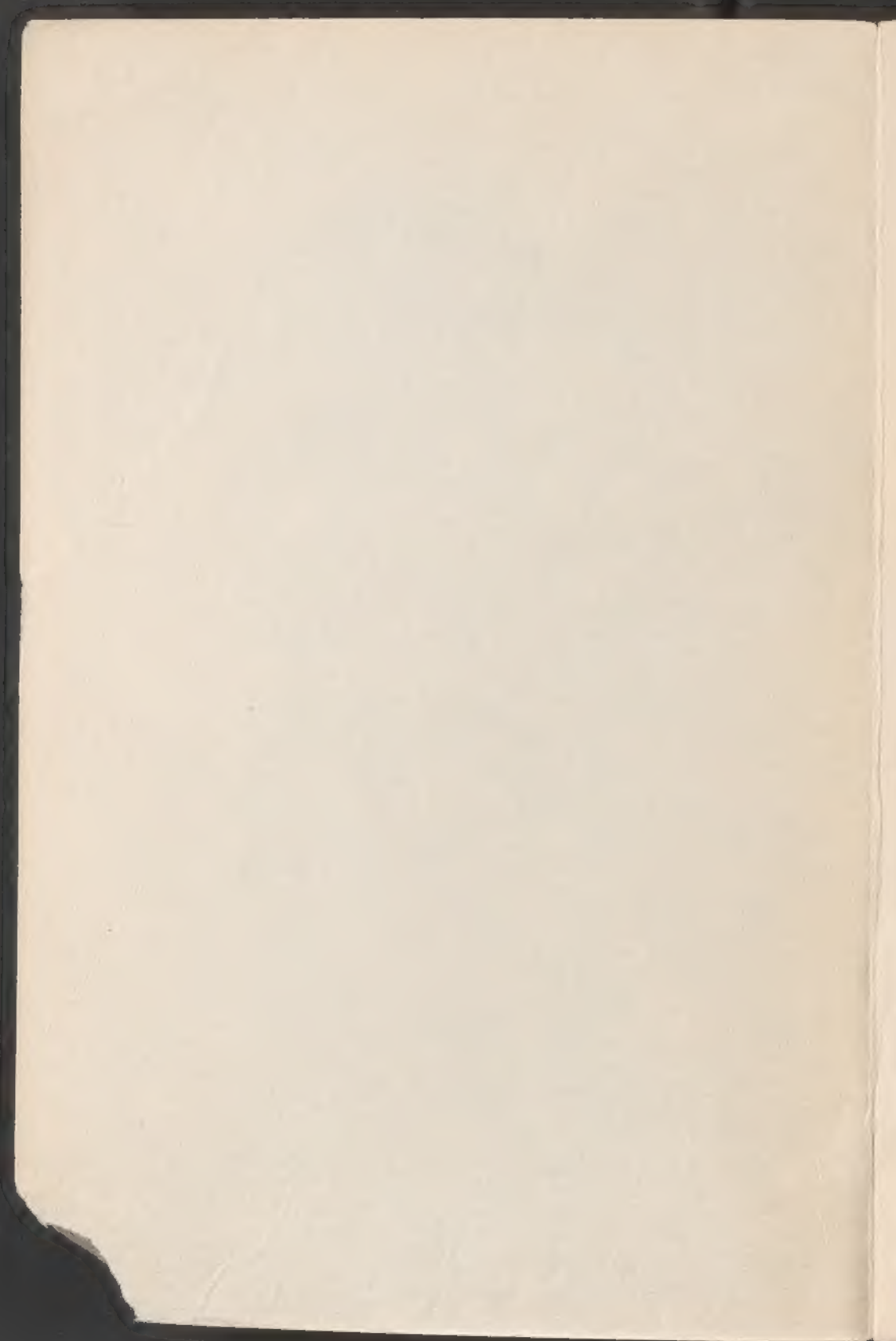


World's Student Christian Federation

**CONSTANTINOPLE  
CONFERENCE**

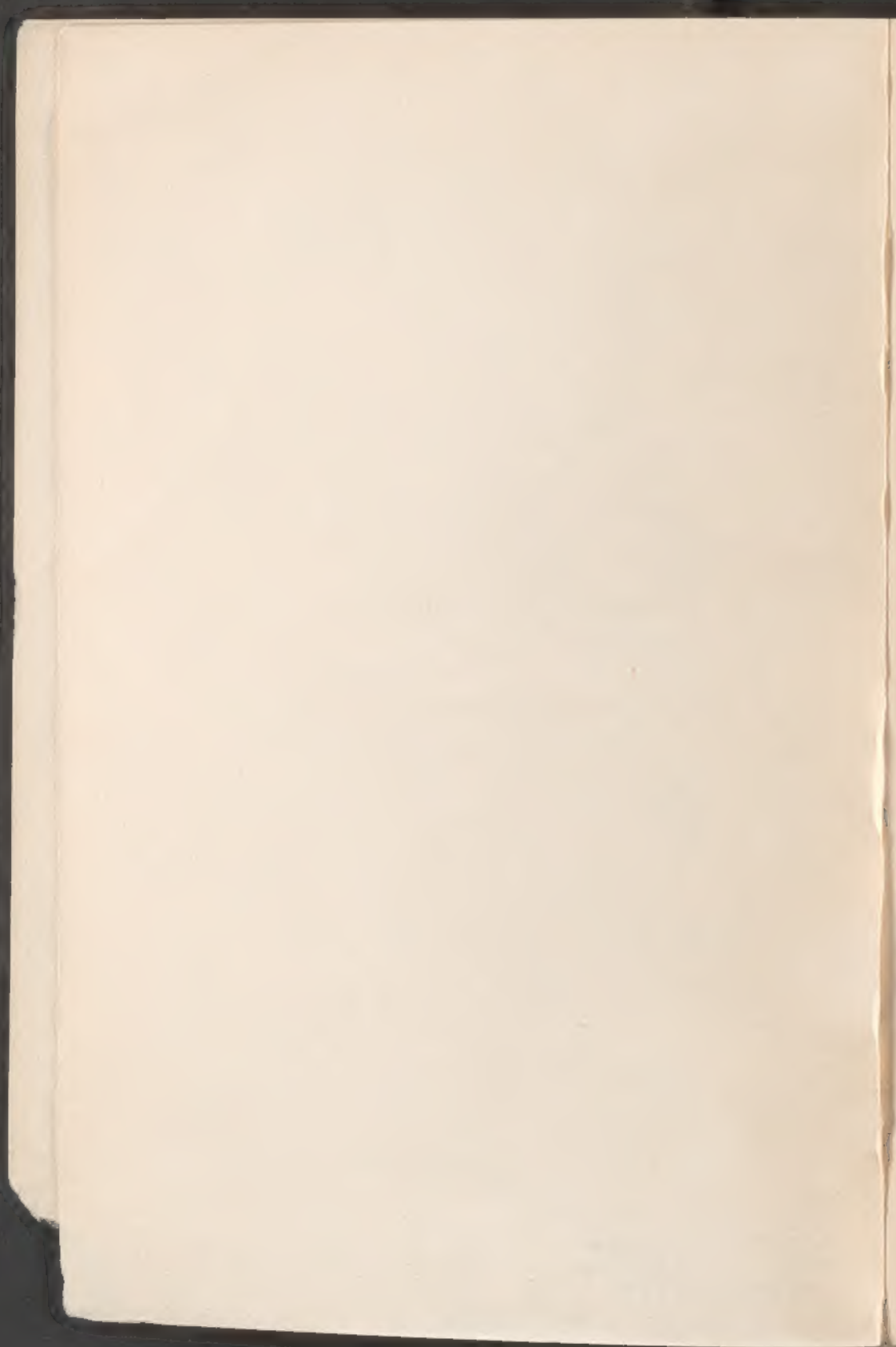
1911





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Report of the Conference  
of the  
World's Student Christian Federation





DELEGATES TO THE CONFERENCE.

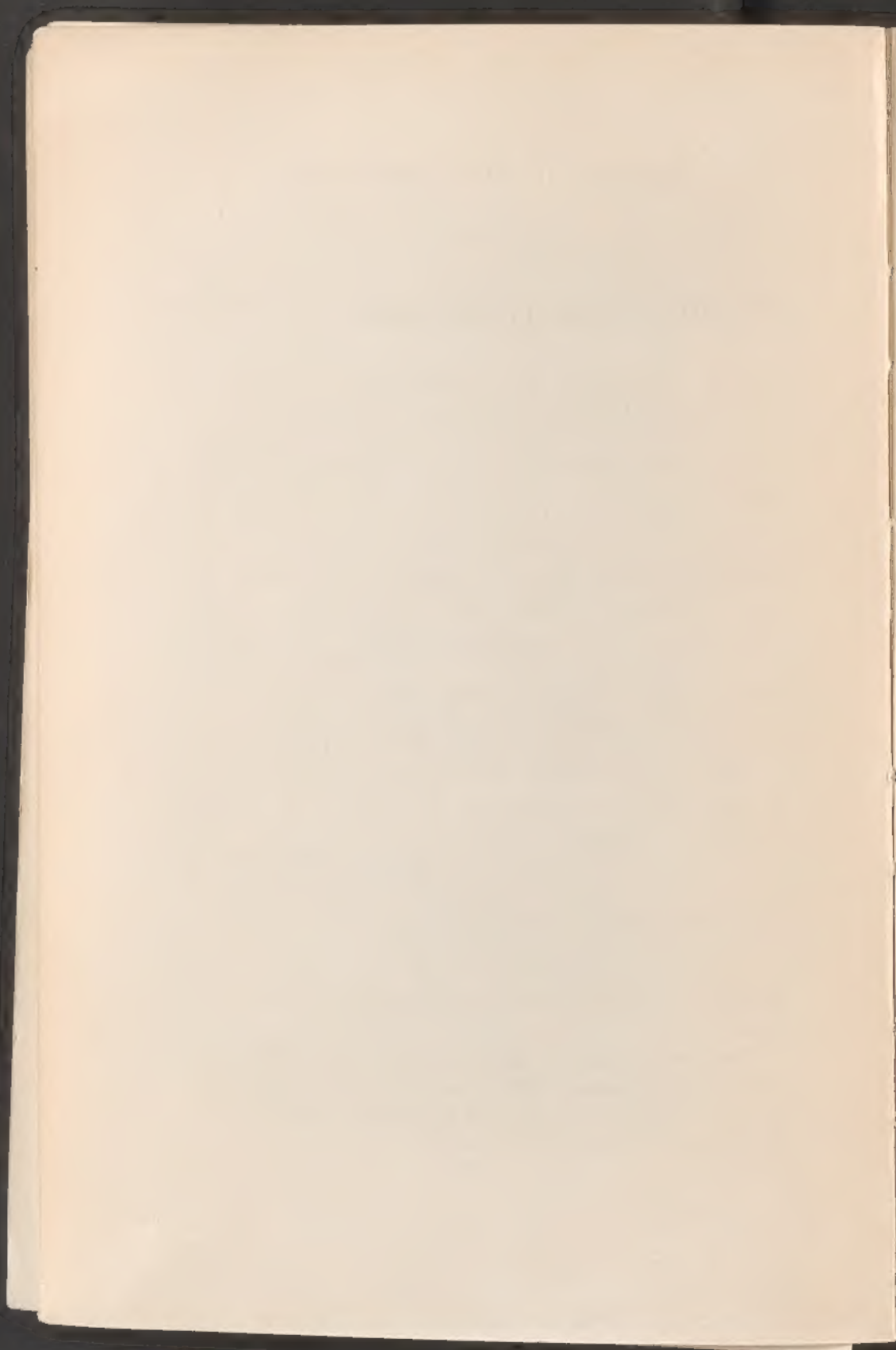
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Report of the Conference  
of the  
World's Student Christian Federation

Robert College  
Constantinople  
April 24 - 28  
1911

World's Student Christian Federation  
1911





## Introductory Note.

THE World's Student Christian Federation is composed of twelve national and international Christian Student Movements. Each of these Movements consists of local societies, usually called Unions or Associations, established in separate universities, colleges, or other institutions of learning. The twelve constituent Movements of the Federation are the Christian Student Movements of North America; Great Britain and Ireland; Belgium, the Netherlands, and Switzerland; France and Italy; Germany; Norway, Sweden, Denmark, and Finland; Union of South Africa; Australia and New Zealand; India and Ceylon; China and Korea; Japan; and a group comprising the scattered Unions or Associations in countries where, as yet, there are no Student Movements. Each national Student Movement is autonomous.

The purposes of the World's Student Christian Federation as stated in its Constitution are: To unite Student Christian Movements or organizations throughout the world and promote mutual relations among them; to collect information regarding the religious condition of the students of all lands; and to promote the following lines of activity, namely, to lead students to become disciples of Jesus Christ as only Saviour and as God, to deepen the spiritual life of students, and to enlist students in the work of extending the Kingdom of Christ throughout the whole world.

The reports from the different Student Movements, which appear in the Appendix of this volume, give such of the leading facts as are capable of tabulation and definite report, regarding the recent progress of each Movement.



## Introductory Note.

The total number of individual Unions or Associations is 2200, or 168 more than there were in 1909, a noteworthy increase. There are in all these societies 148,500 students and professors, an increase of 11,000 during the last two years.

One of the fundamental objects of the local Unions, of the national Movements, and of the Federation as a whole, is the promotion of the study of the Scriptures. The total number of students enrolled in the Bible Circles of the different Movements is 66,000.

Great advances have been made in all countries in the enlisting of students in the study of social problems and in securing their active interest in social service. An equally encouraging remark can be made regarding the increased interest in the study of the progress of Christianity in non-Christian countries. The total number of students engaged in Mission study is 32,000, which is an increase of 15 per cent. over the number reported in 1909.

The Student Movements have become the most fruitful factor in influencing students of ability to devote their lives to the service of the Church as clergymen and ministers. The offering of life for service in non-Christian countries is one of the most significant results of the influence of the Student Movement. In no other period have the Movements been more fruitful in both these directions than during the last two years.

This influence of the Student Movement upon personality is a sign of its truest progress. The great task of leading students to become actual disciples of the Lord Jesus Christ has been made the cardinal aim of the Movements. No other purpose is subordinate to this one. Obviously it is impossible in this connection to cite figures, but the reports from the Student Movements clearly point to great fruitfulness in this supremely important work.

The leadership of these Movements is largely in the hands of volunteers, men and women with amateur as contrasted with

## Introductory Note.

professional training. These leaders are students who are planning to enter many different vocations and are by no means even largely recruited from the ranks of those intending to become clergymen. The national committees who have in charge the general direction of the Student Movements are composed of present and past students who represent many points of view and different professions. There is, however, need for more salaried workers who will be able to give their entire time to the study of the problems of these Movements and to the execution of plans which call for large expenditure of time. The number of these secretaries, both local and national, has increased rapidly during the last two years.

There is a constantly increasing output of books, pamphlets, and leaflets bearing on the purpose and work of these Movements; during the past two years alone, 120 such documents have been published. At the Oxford Conference in 1909 it was reported that in the four preceding years, 271 had been issued. Twenty-two periodicals are now issued by the Movements, and, including the circulation of *The Student World*, which is the official organ of the Federation the combined circulation of these periodicals is 33,000.

Since the beginning of the Student Movement much use has been made of Conferences as a means of promoting solidarity in a common work, of interchanging experience as to the value of methods, and of forming those personal friendships which make for unity; and the progress of the national Movements may be traced in a large measure to these gatherings. Seventy-nine such Conferences were held by national Student Movements during the period reviewed, and these were attended by nearly 15,000 men and women students and professors.

The Federation itself has held nine Conferences composed of delegates from the various national Movements. These Conferences took place in Wadstena, Sweden, 1895; Williamstown, U.S.A., 1897; Eisenach, Germany, 1898; Versailles,



## Introductory Note.

France, 1900 ; Sorö, Denmark, 1902 ; Zeist, Holland, 1905 ; Tokyo, Japan, 1907 ; and Oxford, England, 1909. The Conference held in Robert College, near Constantinople, April 24th to 28th, was, in important respects, more widely representative than any previous Conference ; this feature of the gathering may be seen by scanning the List of Delegates in the Appendix to this Report and noting the fact that there were present over 200 leaders, from thirty-three countries ; the Near East was especially well represented. Moreover, there were present members of all the Eastern Churches.

This volume contains the addresses given at the Constantinople Conference. Many of the shorter addresses are printed in full, but some of the longer discussions have been necessarily abridged. The individual speakers are alone responsible for the statements, and the Federation as such does not necessarily concur with the views expressed on the platform of its Conferences.

JOHN R. MOTT.

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# World's Student Christian Federation.

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*Travelling Secretary among Women Students:* Miss RUTH ROUSEL  
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*Bankers:* MESSRS. BARCLAY & CO, LTD., London  
*Official Periodical:* THE STUDENT WORLD.

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## CONSTANTINOPLE CONFERENCE.

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### Impressions of the Conference.

J. N. Farquhar, M.A.

ABOUT midway up the Bosphorus, on the European side, there stand two round towers of massive strength, the remains of the first fortification built by the Turks in Europe. The date is 1452, just one year before the fall of Constantinople. Only a narrow road runs between the greater tower and the bold ridge on which stands Robert College, that splendid home of learning which has done so much to pour something of the spirit and the strength of modern Christianity into the branches of the Christian Church in the Turkish Empire, and which has also exerted such a profound influence in the Balkan States. In this College, and in this most significant situation, the Conference was held.

To initiate the Movement where it was little known and to stimulate the still feeble activities elsewhere throughout the wide bounds of the Turkish Empire and in the other lands of the Near East, were the chief aims that led the General Committee to decide to hold the Conference in Constantinople. These ends have been widely achieved. The tours of Mr. Mott and Miss Rouse, both before and after the Conference, and the visits of delegations, made chiefly after that event, have given the Christian students of the Levant and the neighbouring lands new visions of closer union among themselves and triumphant work for Christ in the universities. The Arts Colleges and the Theological Seminaries of these lands have responded with the utmost eagerness to the rousing call and, with help and encouragement during the day of beginning, these promising students will, we have no doubt, soon have a powerful Student Movement of their own. Who can foretell the results that will follow from the wide introduction of the Morning Watch,



## Impressions of the Conference.

regular Bible study, Mission study, and other provocatives of the spiritual life among the students of the historic Churches of the East?

The direct results of the Conference itself upon the places of learning throughout the Near East will inevitably be very great. The spectacle of Christian unity in the sessions and in the social intercourse, greatly impressed the Oriental Christians present; for the barriers between Communion have long been very high—seemingly impregnable—in those lands. The harmony of so many Churches in the Conference was a revelation of resources in Christ unrealized before, and a summons that can never be forgotten to reconsider the ancient positions. The addresses were also of such a character and quality as to leave very deep impressions. The discussions of great Christian questions and the expositions of methods of work would be equally valuable to men to whom such Conferences are new.

But the gathering was of very great value to the delegates from other countries as well. The journey to Constantinople and the study and enquiry the whole experience provoked, were in themselves a liberal education. How vividly the great events of early Christian history stood out before the mind! How close to the heart of the great Oriental Churches we came! How vivid became the faith of the Prophet! The venerable Church of St. Sophia tells the whole story. The height, the light, the glorious circle and spang of the vast dome, uplift the spirit and catch at one's heart. It has not the solemnity and stately air of a Gothic cathedral, but there is all the boundless light, breadth, and height of the Gospel in it. But the name of Mohammed is blazoned high on the wall by the corner of the apse, and everything in the building is set awry, that Mohammedans may pray with their faces towards Mecca. Perfect symbol of Islam, the truth turned awry! Yet, with all the mutilations, there is left intact the ancient Greek inscription above the main entrance: "I am the door: by me if any man enter in, he shall be saved and shall go in and out, and find pasture," clear prophecy of the day coming when Ottoman Moslems shall find their way into the fold through Christ.

## Impressions of the Conference.

The speaking at the Conference kept an exceedingly high level all through. Of that this Report will be a convincing proof. Many of the addresses will, we have no doubt, prove of very great value in their published form in Student Unions and throughout the universities. They produced a very deep impression on the Conference. Perhaps the one criticism that ought to be made is that the speaking was so powerful and demanded so much strength and attention that the devotional and the social aspects of the Conference suffered here and there in consequence. One could have wished to spend all the hours in conversation with the men and women of that glorious company. Every moment so spent was golden both in the spending and in the spoils of the encounter.

But, after all, every one felt that the supreme interest of the Conference lay outside its own proper work in the supreme help it gave to the greatest of all Christian questions. The re-union of Christendom has been brought a long stride nearer by this gathering in the city where Christianity first achieved practical recognition as the religion for all the races of men. Never since the early centuries of Christianity has such an assembly been held. The East and the West have once more found their bond of union in Christ. Practically every important Communion in the whole world was represented by delegates. There were envoys not only from every great Western branch of the Church, but from the Greek Orthodox Church in every land,—Greece, Turkey, Asia Minor, Bulgaria, Servia, Roumania, Russia,—from the Gregorian, Nestorian, Coptic and Maronite Churches, and from the Jacobite Syrian Communion of Travancore. It was a heart-moving thing to see present at every session several priests of the Orthodox Church, drinking in everything most eagerly. And the spirit of the Conference was as remarkable as its variety.

But perhaps more important than the presence of these men and women was the consciousness that the terms on which we gathered were altogether different from those under which the early councils met. We have found a basis of union which the early days had not realized. The spirit of life in Christ has set us free from the fear of division and theological and party bitterness. We are learning to believe more surely

## Impressions of the Conference.

every day that we are really all one man in Christ Jesus. When we live the spiritual life with Him, we are one in spite of differences of creed, of ritual, or of Church government. It is this discovery of this new principle of harmony that fills our days with hopes of union. For the practical working-out of the principle the Student Movement has done far more than any other single cause; and the coming years ought to shew still larger services. But clearly such priceless service can be rendered only in so far as Christian students in their Unions and in the Federation keep close to the high spiritual life of their Master.

Without the Revolution the Conference would have been impossible. We owe thanks and praise to God for the change. We met, and no man interfered, or questioned our right to assemble. On the other hand, apart from the priceless educational work carried on for so many years in the Orient by the Missions, especially the American Missions the work of the Conference could not have been done. It was most remarkable to find that, with the exception of some ten delegates, the whole assembly was able to follow the proceedings in English. This linguistic preparation, however, is of small importance compared with the religious preparation which so many of the delegates had received in the Mission schools and colleges. Nor could any one take part in the proceedings without realizing what a vast amount of unseen and unacknowledged work had been done by the staff of Robert College, and by a large company of Christian friends in Constantinople who toiled and effaced themselves that the work of Christ might go forward.



## The Significance of the Conference.

John R. Mott.

ALTHOUGH we come together from the ends of the earth, and represent over thirty nations, and although we stand but on the threshold of our Conference, we find ourselves already feeling at home and in sympathetic and responsive touch with one another. The atmosphere of Robert College, which has so graciously opened its doors to us, conduces to this impression. It is a college which has ever had a wide horizon and been sympathetic to the consideration of the claims of the world. It has always been hospitable to truth, no matter from what quarter it came. It is remarkably cosmopolitan in its personnel. To an unusual degree it has for many years united in its body of students young men of different Christian Communions, especially the Oriental Churches. It stands on the beautiful, historic meeting-ground of the Eastern world and the Western world. In what place could a Conference like ours more fittingly carry forward its deliberations and enjoy its wonderful fellowship?

But there is a deeper reason why we are conscious at the very beginning of our gathering of being in such intimate touch and such close accord with one another; and that is that common objects have brought us together and will continue to dominate us as we return to our different countries. It is well that we remind ourselves of the purposes of our Conference in order that we may better ensure their full realization.

This Conference is held to make visible, real, attractive, and compelling the great plan of the World's Student Christian Federation. That plan embraces the vast student world. It seeks to make every university, college, and higher school a stronghold and propagating centre of vital and aggressive Christianity. It is not sufficient for us to read of this inspiring conception in the literature of the Federation and of our various Student Movements. It is not enough to hear it emphasized

## The Significance of the Conference.

in speeches and discussions at our national Conferences. Only when we meet within four walls with the leaders of this Movement from every quarter of the earth and from the different races of mankind and from the various Christian Communion does the idea possess us as a reality and the vision most largely influence our activities and sacrifices.

The Conference will increase the efficiency of the Christian forces at work for students in all of the many nations represented. It should be emphasized that the delegates here represent a movement. Great progress is being made in almost every country. Notwithstanding this fact, no national Student Movement has by any means fully attained. Those who were delegates at the Oxford Conference even two years ago—and who then were abreast the latest developments in the work of Christ among students—can no longer assume that they are acquainted with all of importance and significance which has since transpired. The Movement is expanding on every hand. As one travels over the world and carefully observes its development one is reminded of nature in springtime, when vegetation is putting forth its strength. In the modern age one of the best ways to keep Christian organizations thoroughly efficient is to have carefully selected leaders come together in conference at not too long intervals, so that they may learn from one another and stimulate one another.

Such a Conference as the one now assembled will enrich the lives of all its delegates, and through them will enrich the Movements, the countries, and the Christian Communion which they represent. As during these days we become better acquainted with one another and with God's dealing with our different Movements we will be reminded increasingly of the enormous riches within our reach. We will come to see how important it is that we more largely possess ourselves of our possessions. The Conference will reveal to us a larger Christ as well as a larger Kingdom of Christ. Some of us may have had a small Christ, assuming as we may have done that He has revealed Himself only to our particular nation or Communion. This Conference will show convincingly that our Christ is so great that He requires all of the nations and races of the world through which adequately to reveal His excellen-

## The Significance of the Conference.

cies and to communicate His power. The history of the Federation illustrates most interestingly how even the smallest of our national Movements, and how some of the most obscure of our local Unions, and how some of the least conspicuous of the workers have been used by God as a result of their activities and example, to enrich and to inspire the larger and more prominent Movements and workers.

This Conference—even more than any of its predecessors—will accentuate our oneness in Jesus Christ. The Federation has become one of the greatest forces in the world for the promotion of unity. It is binding together the nations and peoples. The Ambassador of a great power said to me one day in Paris that in his judgment this Movement is doing more to unite the nations than are arbitration treaties, military alliances, and peace congresses such as those held at The Hague. He is doubtless right, because this Movement is knitting together the hearts of the future leaders of the nations, the students. You cannot unite the nations by military force, nor by legislation, nor by diplomacy, nor even by education, but friendship and love, —above all the love shed in hearts by the Spirit of Christ,—constitutes a powerful and indestructible bond. The Movement is accomplishing wonders in the direction of drawing together the various Christian Communions. The Conference bids fair to render a further conspicuous service of this kind. When since the early Councils—some of which were held in the part of the world where we now meet—has there come together in common conference a gathering representing so nearly the entire Christian Church? What a privilege it is for the Christians of the Communions of the West to have fellowship with Christians of the various branches of the Greek Church, of the Gregorian Church, of the Coptic Church, of the Maronite Church, of the Syrian Church, and of the other Oriental Communions; and what may it not mean for these delegates of the Near East to come into vital touch with the Christians of the West and of the extreme Orient? The unity of this Conference will present in a part of the world where such an object-lesson is so much needed that mightiest apologetic for which Christ longed when He prayed that they all might be one. It would be difficult to exaggerate the

## The Significance of the Conference.

tremendous influence of such an example. You will remember that in the early days of Christianity some of its enemies said of the Christians "Behold how these Christians love one another!" That was something they could not understand. They thought they could explain everything else about Christianity, but this thing baffled them. And was it not always thus? God will mightily speak through our oneness in this place if we actually enter into and keep the unity of the Spirit in the bond of peace.

This Conference will confute convincingly the impression and the charge that the Christian faith is losing its hold upon the educated classes. We come together representing a Christian Federation which has its branches all over the world in two thousand two hundred different universities and colleges, and which has a membership of nearly one hundred and fifty thousand students and professors. This does not include hundreds of thousands who were members during their student days, but who have gone out into their work in the world. It is by far the largest and most potent student brotherhood. The very existence of such a vast Movement gathered around the belief in the Person and principles of Jesus Christ and for the purpose of carrying out His programme for all mankind, will exert a profound influence upon the entire Near East. It will lead discerning people everywhere to examine its work and influence; and what will they find? They will find that to-day a larger proportion of students than of any other class of people are believing Christians. They will discover that the proportion of students who hold a reasonable and vital faith in Christ is larger now than at any time in the past. They will find that the students of the world are being attracted to Christ as to no other personality or religion. They will be profoundly impressed with the fact that there is throughout the student world in our day a movement which is nothing less than remarkable, away from the non-Christian religions, away from irreligion, and away from indifference concerning all religion, toward faith in Jesus Christ as the Divine Lord and Saviour. Moreover, this Conference will emphasize as no other gathering in recent times the reasonableness, and if I may use the word, the modernity of our Christian



## The Significance of the Conference.

faith. It will assert in a satisfying manner the unchanged facts in terms which appeal to the modern mind. It will show that never was true Christianity more vital and triumphant and that never more than to-day has it had an absolutely indispensable mission to mankind.

This Conference will summon the Christian students of the world to face an absolutely unique world situation. We assemble at a time of unprecedented opportunity for the world-wide expansion of the Christian faith. The world is open and accessible as in no preceding generation. It is now possible to influence for Christ literally the whole world. We meet at a time of unusual danger. I have just read a book on *The Danger Zone of Europe*, referring to the region in which we are meeting. How true it is, however, that nearly all parts of the world at this time are in a danger zone. The world has become very small. It is no longer broken up as it were into water-tight compartments. It has become one great neighbourhood. We might almost say that it has become a whispering gallery. The nations and races are acting and reacting upon each other with startling directness and power. This has led to increased friction between nations and peoples. It is thus a time of extreme peril, and imposes greatly increased burdens of responsibility on those who go forth from the universities to lead the missionary forces of Christianity. We meet, moreover, at a time of urgency. Would that some power, even God Himself, might move more of us to recognize this, so that we would henceforth plan and work as though we had but one generation in which to do our life-work. We, as none of our predecessors, need to live under the spell which dominated our Lord when He said "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." God will speak with power during the sessions of this Conference. He will summon us to make religion a reality in our own lives, in our universities, and in our nations. He will summon us to bring to bear the principles and Spirit of Christ upon all the relationships of human society. He will summon us to make His Kingdom co-extensive with the inhabited world.

The Conference of the World's Student Christian Federation

## The Significance of the Conference.

have marked great advances in the Christian Movement on behalf of students and by students. As we recall the names, Wadstena, Williamstown, Eisenach, Versailles, Soro, Zeist, Tokyo and Oxford, the places where our previous Conferences were held, each name reminds us of one or more marked developments or movements made possible by a Federation Conference. Why should not this Constantinople Conference be the most potent and fruitful of all? The more we reflect upon it the more will we be enabled to see no limit to its possibilities. Surely we will find no limit suggested by the purposes or objects of the Conference. As we have just seen, these are sufficient to call forth all the energies of our lives and hearts. There is no limit suggested by the part of the world in which the Conference meets. The longer we dwell here the more vividly we shall realize that the need is indescribably great. We shall also be increasingly impressed with the strategic relation which this part of the Near East sustains to the world-wide plans of our Lord and Saviour. Moreover, we have seen that there is no limit suggested by the time in which this Conference is convened. Let it be reiterated that it is a time of unique opportunity, peril, and urgency. The nations are thrilling with a new life. The atmosphere in these days not only of the Near East, but also in other parts of the world is electric with tremendous possibilities. Certainly there is no limitation in God. The more fully we discover Him, that is, the more we become acquainted with His character and resources, the more powerfully will we be dominated by this conviction. It is well also for us to remind ourselves that we have not by any means reached the limit in the development or calling forth of the latent resources within ourselves. In each one of us are potentialities of love and faith, powers of achievement, and capacities for vicariousness which are simply enormous in what they would make possible for the furtherance of Christ's plans. Where, then, can we find a limit to the possibilities of our Conference? The only limit which suggests itself is that here and there among us may be a delegate who because of lack of vision, or lack of resolution, or lack of love, or lack of sacrifice, may prevent the largest manifestation and outreach of the power of God. Or there may be some

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among us who through lack of faith will limit the Living God and prevent the full realization of the sublime aims of the Conference. The solemnizing word spoken in an olden time should come to us with searching force: "They limited the Holy One." How did they do so? They did so by their unbelief. God grant that none of us by weak grasp of faith may prevent the rising of the full tides of God in this Conference. Rather may we be so pure of heart, so humble of spirit, and so strong of faith that we shall one and all be open and unhindered channels through whom the living and mighty currents of His love and power may not only rise in our midst, but also flow out among the thirsty lands of the Near East and among all the other nations which we represent.

## The Spirit in Which to Derive Most Benefit from the Conference.

Baron Paul Nicolay,

Russia.

Let us profit as much as possible by the remarkable experience of this man\* of God, and apply the truths we find to our own lives. First, we observe that Isaiah received a new vision of the reality, greatness, and holiness of God. Isaiah had not been an unbeliever nor a bad man before that. On the contrary, we see by the foregoing chapters that he had been a devout and godly man; but a day came in his life when he received such a vision of God, of His infinite greatness, of the reality of His presence and of His holiness as never before. We see that even holy beings, the Seraphim, could not endure the light of such holiness, and covered their faces and their feet with their wings as they stood in the presence of God.

Have you never felt at some time in your life the nearness of God? Did you not have, maybe for a short moment, such an impression of His holiness, that you were overawed. You felt He knew all about you, and yet that His love was on you, not repelling, but drawing you to Himself. It was holiness blended with love.

Is the Lord not in our midst now? We do not see Him, nor may we feel His presence, but has He not promised to be where two or three are united in His name? How much more now, when we are so many. Let us realize, that we are in the presence of God.

Secondly, we observe that a new vision of the Living God, brought with it a new revelation of self to Isaiah. He had considered himself a good man, and such he was, compared with others, but in the light of God's presence, he felt himself undone. All his own goodness crumbled to pieces like a house of cards. Have we considered ourselves respectable and good

\* Isaiah 6 : 1-9.



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people because we compared ourselves with others, instead of measuring ourselves by the standard of God? If we have ever had a vision of God, we too will lose our illusions about ourselves, and will cry out: "I am undone." Isaiah saw, like in a flash of light, his own besetting sin, sins of the tongue (verse 5), and he confessed them at once to God. It will be the same with us. Will we confess our besetting sin to God?

Thirdly, we note that after such a confession, Isaiah had a new experience of the reality of forgiveness and cleansing. Let us note that God's remedy was a coal from the altar, and that this coal was applied to the very part which had sinned. The coal of God touched the guilty lips and they were healed. It brought pain, but, with it, healing. We all know what that altar indicates, -the atoning sacrifice of Jesus Christ. This and nothing else can blot out sin and cleanse us. One of our Russian students was relating his life to us, and told us, how he found his joy and delight in science, and was perfectly happy for a time, until he discovered in himself the fact of sin. Then his rest was gone. He felt that this was the problem above all problems in his life, and that unless he found deliverance from his sins, his life was blighted. He found that remedy in Christ Jesus. Let us now be really honest before God. Let us not hide our sins, but disclose them before God and ask Him to cleanse us with His coal from His altar. What spot in you and me is this coal of God to touch? Is it sins of the tongue? A bitter tongue, a lying tongue, a filthy tongue, a cursing tongue, a sharp and merciless tongue? Or is it to touch impurity in our lives, impurity of imagination or of actual acts? Is our besetting sin cowardice, moral cowardice, fear of man, fear to show our colours, fear to confess Christ before men? Are we chameleons, who change their colour as it suits them best? Are we Christians with Christians, and men of another type with scoffers and unbelievers? Or is the coal to be applied to our hardness, or vanity, or pride, or selfishness, or to our lack of love and various antipathies? When we confess and really surrender our sins to God, immediately new pure streams flow into us, cleansing, healing, and renewing us. But if we resist on one single point, that blocks the whole way of blessing. God cannot bless and use

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us unless we allow Him first to cleanse us. God and sin are two opposite poles. God's religion is incompatible with sin, tolerated in life. When Isaiah confessed his sin, what a real experience of forgiveness and cleansing he got. He even heard God's voice assuring him that his "iniquity was taken away and his sin purged" (verse 7).

Now came Isaiah's fourth experience, he found a new aim in life, a life of willing service for God. It is marvellous, that the great God wants you and me to be His messengers - messengers by our life and by the testimony of our lips. He does not want great orators, but willing messengers, who will just do and say what He orders them to. He does not coerce us. He wants willing men and women, to do His service, and "go for Him." Are we willing? Has God's service seemed a burden and yoke to us? Have we only served Him out of a sense of duty? When we have had a new vision of the presence and reality, holiness, and love of God, and let Him cleanse us, we experience a new and burning desire to serve Him. You may think that such an experience as Isaiah had is not for you and me, that we are no prophets. True, we may not have such a great vision as he had, but we may all have it on a smaller scale. Every Christian should go through such an experience in some degree and become a cleansed, willing messenger of God. Have you experienced it? Are you not willing to be God's messenger now? Fancy, God needing you, and asking you if you are willing to become His servant. Is it not the greatest privilege we can experience in our lives?

Let us now spend some time in silence, in prayer together, and bow before God. Let us open our hearts and lives before Him, and allow Him to apply His coal to every guilty spot in us, and let us then accept His gracious remedy and offer ourselves to Him to do His will and serve Him where and when and as He pleases.

## Can We Know and Have Fellowship with God ?

The Rev. Professor Edward I. Bosworth, D.D.,  
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THE topic is a challenge to experience. The spirit of the age seeks proof of reality in personal experience. Scientific theories are required to justify themselves in the personal experience of experimenters in the laboratory. In the history of theological thought those arguments for the existence of God that do not in some way rest upon or appeal to experience are passing into disuse. Men do not greatly care whether or not the existence of God can be proved by abstract reasoning. Delight in the mere act of reasoning seems to be passing out of the world. In its place there is slowly forming in the soul of humanity a passion for the personal experience of reality. If there is only a probability, or even a reasonable possibility, that God can be known in personal experience, men are willing to seek this experience through long and patient experiment in the laboratory of life.

### I. The Christian religion asserts the existence of a personal God.

It does not attempt to prove this assertion by abstract reasoning. It presents considerations which make the theory of the existence of a personal God a reasonable working hypothesis of life. It lays upon the conscience of men the absolute obligation to adopt this reasonable working hypothesis of life and to seek for its confirmation in experience. The reasons for thinking the existence of a personal God to be probable tend more and more to sum themselves up in this line of thought: There is an evident unity in the universe. The long progressive evolution of life in the universe, from the lowest forms up to man the highest, indicates that there is a unity. Therefore behind all the infinite variety of phenomena there is some single form of energy or force. This

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is generally admitted regarding the physical universe. But in the infinite variety of phenomena the most conspicuous and wonderful of all is human personality. This one force behind all phenomena and giving unity to the phenomena must, most of all, be such as to account for the existence of human personality. When we guess at the nature of this single force we must get our clue from the character of the highest phenomenon in which it has expressed itself, namely human personality. This does not mean that the ultimate energy will be an exact prototype of human personalities. Human personalities themselves are evidently now in the making; they are in process of becoming and it does not yet appear what they shall be. We do not know what possibilities of development lie latent in them. But the essential characteristics of these highest of all phenomena must afford us our working hypothesis regarding the nature of ultimate energy. The essential characteristics of human personality are the capacity for the exercise of good will and the ability to work toward an end; the ability to choose and to work with good-will toward a worthy end. In the highest specimens of the class, conspicuously in Jesus Christ and His type of men, there exists not simply this ability that characterizes all men, but the actuality. The ultimate energy, then, whatever more it may be must at least be this energy working with good-will to a worthy end. God, then, is at least a personal God, although we are obliged to confess that we do not know all that is involved in personality.

### II. A personal God is a God who can be known.

If God is in some real, though not clearly defined, sense a personal God, it becomes at once probable that He can be at least partially known. Scientific research gives increasing encouragement to the hope that the energy back of phenomena can be known. Scientific investigators have been able with an almost invincible passion to push back of phenomena and gain increasing acquaintance with the energy behind them. Now if the ultimate energy is in some real sense personal then we have increased encouragement to believe in the feasibility of becoming acquainted with it, for the great lesson



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of human history is that persons are meant to know each other. Advancing civilization consists largely in the advancing acquaintance of persons with each other. Furthermore, the very genius of personality is to relate itself consciously to other persons. Personality cannot develop, it can scarcely be said to be itself except in relation to other personalities. An infant person kept in ignorance of the existence of other persons could scarcely be recognized as a truly human being. The essential characteristics of personality would be wholly latent. If then the energy we call God is in some real sense personal it becomes probable that it will and must enter into relation to other personalities ; that is, it can be known.

The Christian religion proclaims on the basis of long experience particularly the experience of Jesus Christ, that God is near at hand knowing men and ready to be known of them. To the Christian consciousness His energy conceived as essentially personal, presses in upon human personality ready to be known. "Closer is He than breathing and nearer than hands and feet." This energy working toward a worthy end closes in upon our embryonic personalities with an infinite good-will.

" All our sorrow, pain and doubt  
A great compassion clasps about."

The unsolved mystery of life is how this loving energy that we call God can be so near us and yet we be ourselves? We can simply say that He is near enough to us to keep our being going and yet distinct enough from us to give us a chance to be ourselves.

III How can a man know and have fellowship with God ?

This is the practical question of life. In answering it human experience must give us our clue. How does one person know another? What is it to know a person? There are different degrees of personal acquaintance. I may know a man merely by sight and by name. If I meet him and have conversation with him, I know him better. When he gives me information about his business enterprises, I know him still better. When he takes me into his home and introduces me to his family, my acquaintance with him becomes more intimate. Finally, in some hour of confidential dis-

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closure, he reveals to me the fundamental ambition of his life the thing that he would sacrifice all else rather than fail to accomplish. If, then, this fundamental ambition be a worthy one and I make it the fundamental ambition of my own life, I begin really to know him. As he and I have our common uplifting ambition and work it out together fellowship deepens. If the ambition that he discloses be unworthy, or if it be worthy and I be unwilling to share it, then the door of communication between his life and mine is shut. We may see each other daily, but we are travelling divergent ways and we shall not know each other.

In the discussion of the knowledge of God the problem now becomes this: How shall a man discover the fundamental ambition of God? First, by studying the energy of God in action and seeing what it is accomplishing. If God is primarily energy working with invincible good-will toward a worthy end, then the way to discover His fundamental ambition is simply to see if possible what He is working at what His infinite energy is bringing to pass. If we can examine the long evolution of life in the universe and see with some clearness the character of the developing result, we shall know the fundamental ambition of God. At least we shall know as much about it as we are now capable of understanding, and adjustment to such knowledge will be our only way to reach larger knowledge. A study of the long evolution of life suggests that it is the ambition of God to secure the supremacy of a race of wise, forceful men of invincible good-will. (1) First of all, notice that men bulk large in the ambition of God as the evolution of life reveals it. From the small beginnings of developing life there has been through all the creative ages an upward, man-ward push. Something in lower forms of life was always pushing upward and man-ward. (2) That men should be a forceful race possessing power is evidently the ambition of God. They have been driven on by an irresistible inner impulse to subdue earth and sea and air. The modern man, boring into the earth, plowing swiftly through great seas with huge structures of steel, flying through the air, flashing his imperial thought around the earth in an instant, is a far remove in point of power from primitive man with

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pelt over his shoulders and club in his hand fighting with the wilder beasts for a chance to eat. (3) That men should be not only a forceful race, but a race of invincible good-will, is shown by the history of civilization to be the ambition of God. Closely connected with the development of human power is the no less marvellous development of the heart of good-will. Sociological forces that no man can control or resist have been surely bringing men together and putting each at the mercy of the other. Men on opposite sides of the earth can now vitally affect each other for good or ill in a single hour by telegraph and cable. Irresistible forces are surely thrusting nations upon each other. In peaceful travel and colonization they enter each other's lands by the million. When men are being gradually crowded together and are being given increasing power to affect each other's welfare the purpose of it all is clear. There must emerge a world civilization administered by a human race of forceful men of invincible good-will. Without such men civilization cannot persist. Such men must inherit the earth or civilization will destroy itself by its own ruthless hand. To secure such a race of men of every nation under the sky is the ambition of God proclaimed in the history of civilization. Exclusive attention to one set of phenomena may make this conclusion seem doubtful; the dark crimes of man against man, of class against class, the brutality of the strong and the revenge of the weak may seem to cast suspicion upon this conception of the ambition of the ultimate energy. But this suspicion is allayed when we take all the facts into consideration, when we look back upon all the long history of the development of life. It then appears that the dark side of the process is no more forbidding and discouraging now than it always has been, and yet there has always been progress. The progress has always been along a road of fierce strife. One has said of it: "It is a road, of course, beset with pains and anguish, beset with ugly and repellent forms, beset with riot and slaughter; it leads through jungle and morass, through floods and cataclysms, through the heats of the mesozoic and cenozoic periods, but it leads ever upward and onward."

There is another way in which we discover the fundamental

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ambition of God, and so prepare to know Him and have fellowship with Him. We have not only the growing result that is being wrought out on the great scale of the long development of life, but there is something else, clear, definite, and personal, that more and more stirs the conscience and enthuses the heart of man, something that more and more authenticates itself to the growing moral sense of the world as an expression of the **fundamental ambition of God.** This is the character and vision of Jesus Christ. Jesus Christ is an expression in terms of human life of the fundamental ambition of God. The personanity of Jesus Christ has showed itself to possess sufficient dimension and sufficient responsiveness to God to express in terms of personal life and vision the fundamental ambition of God.

What do we know from the life and vision of Jesus regarding the fundamental ambition of God? What are the characteristics of Him and His vision that we with such satisfaction to our moral nature transfer to God? In His own person He represents invincible good-will expressing itself in efficient action. He of all men was the forceful man of invincible good-will. The loving power of God welled up in Him and shrank from none. It overthrew tenderly on little children. It laid strengthening hands upon the sick. It came with inspiration to the poor and miserable. It came with comfort to the sorrowing. It came with hopeful rebuke and sharp incentive to the bad and with instant forgiveness to the penitent.

Not only was Jesus Christ the realization and therefore the revelation in His own life of the fundamental ambition of God, but He has placed evermore before the eyes of men the vision of human society that it is the fundamental ambition of God to secure in all the world. He has set for evermore in human thought a vision of that civilization which shall one day be administered by a race of wise, forceful men of invincible good will. It is the vision of a civilization in which each man in every nation shall wish for all men in all nations such a fair chance at all good things as a man would like his brothers to have. Men strong in work and strong in friendship shall fill the earth. They will do all the varied work of the world in the spirit of brotherly sons of God. The civilization of the world will be a civilization of friendly workmen advancing



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to such forceful mastery of nature as all past achievements but dimly foreshadow.

Jesus in His death showed the determination of God to secure, at any cost of personal suffering, the realization of His ambition. Through the personality of Jesus in His life and death, and everlasting vision, God laid open His heart and revealed its fundamental ambition.

The study of the long evolution of life, then, and the study of the character and vision of Jesus yield the same result. The fundamental ambition of God in both cases is found to be the establishment of a race of wise, forceful men of invincible good-will. Whether or not these men are to confine their civilization to the earth we dare not predict. Who knows how they may yet find ways to range through the universe ? They are already wandering creatures with vast ambition to go everywhere and see everything. Furthermore, the phenomenon of death with its implication of immortality suggests possibility of existence under other physical conditions that might remove many present limitations of time and space. Jesus Christ is to be humanity's leader in the vast enterprises that shall be undertaken and carried to completion by such a race of men.

### IV How shall we share the ambition of God ?

Persons become vitally acquainted only by working together. Men may be attracted to each other by sameness of view-point, but they really know each other only when they settle down to work out together the realization of a great common friendly aim. Men must know and have fellowship with God by working together with Him for the realization of His infinitely friendly ambition—His ambition to fill the earth with a race of wise, forceful men of invincible good-will.

We do this, first of all, by yielding to His ambition in our own souls ; by letting our own souls be the arena in which the will of God shall be done ; by becoming forceful men of invincible good-will ourselves. It is the sense of being pushed on by the ambition of God that is an essential element in the experience called Christian conversion. In the act of Christian repentance there is the sense of co-operating with infinite energy. Deep down in the soul, the purifying energy of God

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rises and all the soul of man joins it in holy resolution. In every effort to develop good will in one's own soul and to give it efficient expression in action there is sense of co-operating with the fundamental ambition of God. In such co-operation there is the deepening acquaintance with God.

But God's ambition, as we have seen, is world-wide in its scope. Men share the ambition of God and learn to know Him when they give themselves under the leadership of Jesus Christ to the establishment of God's civilization of friendly workmen, God's kingdom of forceful men of invincible good will. The problem of organized Christianity is to lead the mass of men into such practical working together with God for this great end as shall give them a sense of actual acquaintance with Him and fellowship with Him in work. If this is to be accomplished on a large scale the chance to co-operate with the energy of God must be commonplace and constantly available for all men. The mass of men and women must find this chance in the day's work prayerfully done. Men have hoped to find God in giving intellectual assent to creeds. They have hoped to find Him in experiences of ecstatic rapture. But fellowship with God for the great mass of men will not be secured in this way. He is at work. His ultimate energy is at work everywhere—in the far planets, in the electric current, in mines and factories, in the inventor's brain, in the poet's imagination, in the prophet's soul, in the workman's straining muscles. The man who would work with God must put forth energy where God is putting it forth, and put it forth prayerfully in execution of the same great ambition that dominates the mind of God. This means that every man shall accept his daily occupation as his way of expending energy in conjunction with God, for the purpose of establishing in the earth a civilization of wise, forceful, brotherly men. One man has chosen to be a lawyer because he thinks that as a lawyer he can make his largest contribution to the establishment of such a divine social order. He will be able by the practice of his profession to help secure for all men such a fair chance at all good things as a man would wish his brothers to have. He is working hour after hour with God to establish in human life the principles of justice that God is ambitious

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to see prevail among men. The workman laying sewer pipe in the street feels his work to be a contribution to general welfare ; in working for the general health of the city he too is trying to secure for all men such a fair chance at all good things as a man would wish his brothers to have. He is consciously working with God to establish conditions favourable to health that God desires to see prevail in human life. If he is an intelligent man, he knows that at every point he is resting upon and co-operating with the natural forces that make for health, and that these natural forces are a part of the energy of God. Every spadeful of earth is lifted in prayerful co-operation with the living, working God.

It has long been a recognized fact of experience in the religious sphere, narrowly conceived, that a man generally has his clearest sense of the presence of God when he is helping another man into the beginnings of the religious life, when he is actually at work with God in the endeavour to create the beginnings of the religious life in the soul of a man. Something of this same sense must come into all the work of the world if the great mass of common men are ever to know God and have fellowship with Him. The motorman on the electric tram, carrying his fellow men here and there with an invincible good-will in his heart, must feel that in working with electric energy he is working with the energy of God ; the energy of God is in the electric current, in the expanding steam, and in his own friendly heart. The farmer sowing and reaping his field to provide food for his brother man is working together with the energy of God. In soil and sunlight and falling rain the energy of God is operating. As he paces across his fields he may feel that he walks with God. When all the workmen of the world, working with brain and hand, consecrate their lives of daily toil to the realization of the ambition that lives ever in the energizing soul of God, they will find themselves knowing Him and having enlarging fellowship with Him. As multitudes of men in all the varied occupations of the world's work set themselves eagerly to secure the supremacy of a race of wise, forceful men of invincible good-will, they will create an atmosphere which will be psychologically conducive to the knowledge of God. Men will *feel* the will of God every-

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where. Workmen in the street and factory and farm, in court-room, library, and parliament, will be able to say :

"I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts, a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things."

The problem of knowing God has been too exclusively claimed by philosopher and metaphysician. Now the common man over all the world is rising everywhere to claim his share in the solution of the great world problem. Devout philosopher and prayerful workman will work out the solution together in terms of personal experience and daily life. Certain social movements that have seemed for a time to be disconnected with organized Christianity, or even bitterly opposed to it, may be preparing the Church to conceive its great problem more broadly and vitally than ever before.

The emphasis of general experience in the world of scientific research and the scientist's utilization of the forces that are close to the life of all common men in the enfolding air and in the earth beneath their feet will perhaps help the Church to see how close to the life of common men is the great personal energy which it must help them to discover.

It is no insignificant circumstance that the Founder of Christianity, the Leader of the world in the discovery of God, should not be a metaphysician or a philosopher, although furnishing constraining data to all metaphysics and philosophy, but should be a workman whose consciousness of God had developed in the midst of the long day's work. Men under His leadership doing the day's work in conscious co-operation with God will know God and spread the knowledge of God until the phantom barrier between flesh and spirit disappears, heaven and earth become one in personal experience, and the direct knowledge of God covers the earth as the waters cover the deep.

## Is There a Necessary Connection between Religion and Morality?

Professor Michael E. Sadler, LL.D.

Great Britain.

A strong current perhaps already the strongest current, in modern philosophy, is moving away from any mechanical (and still more from any materialistic) view of the place of man in the universe. In the structure of our experience, both individual and collective it assigns a central and decisive place to a spiritual factor, to the creative will. It regards man as, in Wordsworth's phrase

"A sensitive being, a creative soul."

This view has always been implicit in Christian philosophy. What is noteworthy at the present time is its rapidly growing influence upon the thought of many who do not accept the Christian Faith. The power of the mechanical or materialistic philosophy is on the wane among the younger thinkers.

This change in the direction of thought is due to three chief causes: Under the pressure of our greatly extended knowledge of the physical world, and of the history of man upon earth, some of the narrower generalizations have broken down and have proved to be intellectually inadequate. Secondly, theories of morality drawn from the materialistic interpretation of human life have proved themselves, in the experience of many, unable to bring the necessary power of resistance under the stress of passion and temptation. And, thirdly, Eastern thought is exerting a subtle and penetrating influence upon the thought of the West.

Morality is something more than the regulation of social intercourse. It is something deeper than an external code for the orderly conduct of life. It is a pathway to a new world and to a new conception of life. The first counsel of a great Eastern sage was, "Possess a good, a pure, an enlightened heart, that thou mayest possess a kingdom which is eternal,



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immortal, ancient and without end." Through moral action, as Professor Eucken has said, a new world is revealed to us. From it, through silent places in the soul, there comes the true strength of a good life. All our moral experience warrants reliance upon the reality of the spiritual world to which we thus have access, and in which is found the source of moral freedom.

In the light of this philosophy, as in the teaching of the Christian Faith, the connection between morality and religion is fundamental. The foundations of character rest upon a belief in, and the worship of, a Supreme Mind and Will, directing the Universe, holding immediate relationship with the soul of every man, and, as we believe, delivering man from the power of sin by the sacrifice of the Cross. God gave His only Son to be unto us both a sacrifice for sin and also an example of godly life. Religion and morality are in the Christian view inseparable.

To this there are, at first sight, two great exceptions. One part of our moral duty lies in obedience to the laws of healthy living; another part of our moral duty lies in obedience to the commands of the State. May it not be held that, in the first of these fields of duty, the sovereign authority is scientific hygiene: and that, in the second, the sovereign authority resides in the legal power of the State organization? It is clear that our duty in matters of health is indicated by the science of hygiene: it is also clear that our civic duty, as members of a political community, is prescribed, under penalty, by the authority which the laws of that community recognize as supreme. But it is not in the power of science to give us moral strength to do what the laws of hygiene show to be right. And in the ultimate resort, our obedience to the civil power of the State must be determined by conscience and be rendered in accordance with our moral and religious convictions.

The view that, at the roots of duty, there is an intimate connection between a man's religious faith (using these words in a wide sense) and his sense of moral obligation affects our educational ideal and our attitude towards questions of educational policy. First, it makes us dissatisfied with any form of education which fails to recognize the fact that a chief

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part of its task lies in the building up of character. We can do much by steadily giving our influence in support of the view that all true education rests upon a moral ideal, and that its work is not only to prepare the intelligence for the discernment of truth, but also to train the will to the choice of right action. Secondly, we should encourage and help forward organizations like the Student Christian Unions, which are fostering a religious spirit among those who intend to become teachers or have already become such. And, thirdly, we should constantly bear in mind the truth that the calling of a teacher is not simply a profession, but a vocation, a vocation with the widest possible opportunities of influence upon personal character and upon national ideals of duty.

## Who was Jesus Christ? \*

Professor Dr. Erich Schaeder,  
Germany.

Why does not this question cease to be put? Why will it be put so long as human hearts beat? Why is it being put with the same eagerness as in the first days of Christianity, as for example on that memorable day, when in Cæsarea Philippi the Lord Himself asked the question and the foremost of His disciples answered it? Certainly it is because Jesus Christ deals with the deepest affairs of each individual and of mankind in general, with the relation of the soul to the Living God and to eternity, with everything we call the salvation and perfection of our personal lives, with the never ending desire of hearts for happiness, with the final completion of human history by judgment, and with the restoration and glorification of the world. It is true, we must again and again hear the complaint that the answer of this question concerning the Christ has caused so much contention and strife between compatriots and nations. Yet, who does not understand this complaint? For so it must needs be: deep things, such as the problems of eternity, move the thought and the will of man most effectively. You can face a demonstration in mathematics or the outcome of an experiment in chemistry with comparative equanimity. You can, as many do, regard mighty technical achievements as if they were obvious and self-explanatory. You cannot do this, when this same Jesus Christ calls into activity your conscience, your will, the desire of the soul for God, the longing for the better things in life and in human history. Here a very battle is waged; this weighty question of the Christ sets the clockwork of our inner man mightily and permanently agoing.

Still, it is not only this significance of Jesus Christ for ourselves and our world, which fully explains the penetrating

\* This address has been translated specially for this Report by the Rev. H. L. E. Luerig, Ph.D.

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and propelling energy of the question concerning Him. Something else, tending in the same direction, stands in close contact with this opinion of Jesus Christ. All forces which appear in the history of mankind, even if they answer the deepest and most important questions of the human heart, stand at a distance from us. They are no part and parcel of our own lives in the sense in which the much-sung German lay has it of a comrade in war—

" He seems a part of me."

Buddha is far from us and so is Confucius, Alexander the Great, Caesar, Goethe, and Bismarck ; they all are separated from us by the gulf and space of time, of historical development and of death. You may talk ever so much of the bright and true thoughts of these great heroes, you can be ever so deeply convinced of the wealth and power of their aims and aspirations, they and everything they strove for and achieved are removed from us to a greater or lesser distance, have faded into the past. The course of history mercilessly grinds all human greatness into dust, just as it breaks up the small and commonplace. The wheel of time rolls over all human grandeur ; all thoughts and aims of men grow old and make room for new formations, combinations, and tasks. The disintegrating force of transitoriness is the terrible side of our connection with time.

But what our experience shows to be true of all human life, is not true of Jesus Christ. You cannot treat Him as one who has been, as a man of long ago ; you cannot act as if He were at a distance ; you cannot regard Him as a mere object. We can never be satisfied with investigating Him scientifically, with analysing Him historically in the mood of the cool observer, for we have the testimony of His disciples that He who was crucified and buried is living, not only beyond, above the stars, but here with us, here in us. And this testimony is not merely handed down the centuries to be a subject for debate, as every other historical account, but the very Spirit of the Living God, omnipotent and life giving breathes upon and vitalizes this testimony. This Spirit lifts this same Jesus of bygone days, the Christ of the Biblical testimony of

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the disciples, experimentally or in the form of an inner conviction into the position of one near to us, yea, present with us. This is the distinctive characteristic of Jesus Christ. In this point His individuality first manifests itself compared with all other individuals known to us in history, in that He stands above the flight and changefulness of the ages, in that He touches our lives with the power of one ever present. He is always the same; His living presence overcomes the past. With regard to Himself, first of all, His own word becomes true, "God is not a God of the dead, but of the living." He is as near to us, as we are to ourselves, yea, as God is near to us. He belongs to the real inwardness of our lives. This very fact that we thus experience Him, that the Lord, to use the word of St. Paul, "is the Spirit," this is the reason why such an unalterable deep interest attaches to the question concerning the Christ. Why are we interested in our own selves, why does self bind us in all our thoughts and decisions with such elementary force? Because we cannot get rid of it, because it has and holds us, goes with us and stays with us. Why does not the question concerning God leave hold of us, in spite of the steady accumulation of atheistic denial in spite of all proclamations that God is dead and done for? Because the word of the Psalmist expresses a lasting and conquering spiritual truth:

'O, Lord, thou hast searched me, and known me  
If I take the wings of the morning,  
And dwell in the uttermost parts of the sea:  
Even there shall thy hand lead me,  
And thy right hand shall hold me." (Ps. 139: 1, 9, 10.)

Why has this problem of the Christ to-day and always this power, which stirs the greatest depths of the heart? Because we can never merely ask: Who was Jesus Christ? but because we must always enquire: Who is Jesus Christ? Because there is a conviction in our day, which is frequently unsought but nevertheless settled and deep-rooted, that we do not only speak or preach of a living Christ, but that He is the living One. And from this inward conception there depends a deep and vivifying love of Him or a deep, opposing aversion. No one grows excited about a dead person, only



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the living, or rather the living and present, from whom one cannot escape, stir our hearts into action. It is for this cause that Jesus Christ so powerfully moves us.

But if we now enquire, who He was, and in connection therewith who He is, do we not grasp into a void, into a nothing ? This is the first consideration which meets us in this connection. Since a few years ago the assertion has moved many minds in cultured humanity, that Jesus Christ has no historical reality, but that He is an ancient mythological conceit. We are told that Christ is but the embodiment, the personification of a wide spread mythological idea, namely that the salvation of mankind lies in the doom or death and in the resurrection or revivification of the Godhead. According to these, Christ represents therefore nothing more than an idea of salvation, a yearning for salvation. Jesus is said to be but an imaginary seemingly historical personage preached by the first Christians and connected with the idea of a Christ, the idea of a dying and rising saviour of mankind. Thus we would have a redeemer or saviour, Jesus Christ, but He would be a mere fiction of fancy and for sober, matter-of-fact men, such as we are, He would be merely a figure, full of meaning indeed but still an unreal phantom. It is one of the most alarming impressions of the present day that everywhere thousands seem to awaken from a nightmare and breathe more freely when they are told that Jesus is a mere naught. People accept this new message, because they wish to get rid of Him, of His dread holiness, His call to repentance, yea, of the mystery of His Cross, which brings to naught all human gloiving. At the same time it is one of the most hopeful signs of our day that from out the innermost depths of the assurance of faith—not at all as a mere echo of the Bible but as an outcome of personal experience which agrees with the Bible, there has risen a thousand-voiced protest against this proposed destruction of the historical existence of Jesus. A division of minds has taken place, which has shown us the opposing contrasts of our time with regard to this vital point of Christianity. We need to do no more than to assert with a clear conscience that each solid and unprejudiced study leads scientifically to the recognition, that to deny the historicity of Jesus Christ is an

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extravagant ill treatment of our historical sources. I cannot enter into details which lead to this assertion, but I may mention in passing, that it is impossible to understand the Pauline preaching of Jesus Christ historically, psychologically, and according to its peculiar content, without the historical background of a real personality, Jesus. May I also simply hint at the fact that the portrait of Jesus Christ in the last three Gospels is of such inimitable freshness and filled with such individualized naturalness, that the thought of poetical creation is simply impossible. This we see, for example, in the parables of Jesus, which show throughout an absolutely individualistic observation of nature and life.

But I must speak of at least one concrete fact, lest I appear to deal in generalities only. If human or Judeo-Christian longing for salvation had invented the figure of Jesus Christ, we should expect to find that this man should have the redemption or salvation of these men as His aim and goal of life. Now in spite of all popular distortions which are being inflicted upon the evangelists' representation of Jesus, this is by no means the case. The real Jesus of our Gospels lives only and always for God His Father which is in heaven, "Hallowed be Thy name, Thy kingdom come, Thy will be done as in heaven so on earth." The aim of Jesus lies in God, God is to be glorified not only in His men, but in His world. The dominion of God in the world and over the world, God's Kingdom is Jesus' goal. Of course, this goal includes the redemption of men, the atonement for sinners, for God who is to be glorified in the world is His Father, the Merciful One, and it is His Son, the Redeemer and Saviour Jesus Christ, by whom He is being glorified. Anyhow, the aims of Jesus do not merely concern men, they do not end in ourselves, in our salvation or personal perfection: they concern God, they end in God. It is God who supremely interests Jesus, as He should interest us all supremely. We men interest Jesus only from the standpoint of God and in God. This is a trait in the character of Jesus Christ, which neither human art nor human longing nor the yearning for salvation, which must always ascend from below heavenward, has laid on the human soul. A Jesus of fiction would be anthropocentric. This Jesus of the Gospels is radically,

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different, He is the Truth vouchsafed and appropriated, not mentally construed.

This now brings us directly back to our question: Who was Jesus Christ? And we have now solid ground under our feet as we put the question.

Who was He? We observe in the first place that His humanity, His complete and perfect humanity, is evident. He is like us in His sensuous-psychic emotions, in hunger, thirst, fatigue, and suffering, but much more important is the observation of His humanity in His inner life. He was no more morally ready-made than we are. He experienced a development in goodness. Even if the epistle to the Hebrews did not say so, we would see from His biography that He "learned obedience" (Heb. 5: 8). Not in the sense that He ever chose sin in the slightest indication of disobedience toward the Father. We do not meet with any trace of grief or repentance in Him. It is a modern fiction based on absolutely no valid ground, as our records show, that the prayer, with its fifth petition, which He taught His disciples, was prayed by Himself. But He had to make ever-new decisions for good, for the divine will, and while He made them, they became easier for Him, and His will blended more perfectly with God's will. Thus He bears here the true character of human growth, of progress, of development. He was therefore not merely good, as God is, His inner life was not passed in untried and unmoved goodness. It is for this reason that clearly and humbly He declined for Himself the absolute predicate of goodness. That belongs to God alone. He was so good, that, unlike ourselves, He constantly grew in goodness. He was morally such as we ought to be, and are not. From the moral development of His life there depends the fact, that His temptations beginning with that awful one at the commencement of His public career, were serious ones. He could have fallen. He could have done His own will, as He Himself suggests, instead of His Father's, and He would have dropped out of communion with His Father. These are tremendous and decisive criterions of His humanity, which we must face, lest we sequester Him into an unhistorical, supernatural remoteness from conflict.

Let us observe also the special fact already touched slightly,

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that the good, as it is for other men, was submission to God, service of God. He laboured in God's service. Certainly the service of God is the greatest honour for any man, nevertheless the obedience of service brings for every one considerable restrictions of his natural liberty, limitations and renunciations. We cannot show in detail where these lay for Jesus, but we may mention two points which represent the most important. It conduces to the natural happiness of men that their gifts and talents find scope in the widest possible field. Light must illuminate, must cause warmth and growth. Never man passed through life with a greater endowment. As we shall yet hear, He had part in the power of God, in the power of endless life. He held all nature, all human hearts in His hands. With these resources He might have wrought effectively over the whole globe. He might have gained influence over the far and over the near. How many people on earth waited for a man a saviour of His kind and knew Him not. But obedience toward His God and Father made Him confine Himself to the insignificant though chosen people of Israel. Every one who has had to content himself with the day of small things, with a narrow sphere of labour, finds the best example in Jesus Christ. He felt this restriction. We hear it from His remarks to His disciples, in St. John's report, that they should do greater things! And now the other thing which was His portion in consequence of His obedience to God: the short span of life, the early interruption of His work, death with all its natural pangs, the apparent lack of success and the loss, if but for moments, of the heartfelt loving communion with His Father. Nothing else but His obedience to God led Him into the night, "when no man can work." How closely this all resembles human defeat, human agony, overwhelming human impotence.

But let us consider another last point to complete the portrait of His humanity. It is right to accentuate it if we desire to show the real Jesus. This man prays. The human form of intercourse with God is the form in which He communes with Him. He does not stand in any sort of independence, resplendently gloriously, at the side of God. Never once does He draw from sources of strength altogether His own. He prays to God. By prayer He keeps up contact and unity with God. By

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prayer He secures insight into God's will concerning Himself. By prayer He arrives at all the divine power and love which we see Him possessed of, all power to forgive sin, to perform miracles even up to the raising of the dead. This prayer, as we see especially in the Gospel according to St. John, is borne by a certain faith, a childlike confidence to God, that His Father gives Him all things He needs to glorify Him in the world. Such a faith lives in Jesus, as we all should have, but do not have, unconditional whole-hearted faith. Thus He prays and in consequence of His faith He receives gifts from the Father such as we do not receive. He receives saving power which can deal with every ailment of the soul, with every woe of the world. The Father, as we shall yet have to show, raises Him to His own side and makes Him partaker of the divine, so that He can royally dispense of it as His own. We do not receive saving power, we do not become Christs, but we receive the Spirit who saves us, and this Spirit with all the powers He includes we receive through none but Jesus Christ. In spite of this great difference there remains the fact which is all-important, that this praying Jesus occupies the same position to God which man occupies. To recapitulate: In the character of His natural, sensuous life, in the development of His ethos, in His obedience to God even unto death, in His prayerful communion with God which rules all circumstances of His life, Christ is real genuine man. The final summarizing word concerning Him in this direction is "Ecce homo."

From these facts it appears intelligible that in our modern world which sees all this with keen eyes, the conviction has been largely strengthened that Jesus Christ is nothing more than man. Of course a man of peculiar kind, but otherwise belonging nowhere but in the class of men. No one has foreseen this judgment of a future day and the possibilities which lay in the visible reality of His life clearer than the Lord Himself. For this is the meaning of His message to John the Baptist: "Blessed is he, whosoever shall find no occasion of stumbling in me" (Luke 7: 23). In the opinion of Jesus it is a great achievement if in His contemplation we succeed in raising Him above the measure of humanity. The supernatural in



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Jesus lies beneath a human veil. Therefore the moderns consider Him as merely man. Harnack declared at the congress for liberal Christianity and progress in Berlin, "that every affirmation concerning Jesus Christ, which goes beyond the conception that He was man, is unacceptable because it collides with the historical representation of Jesus." But it is impossible to fail to recognize that if we regard Jesus Christ thus, His image becomes peculiarly dim or uncertain. Deep unexplainable contrasts, even impossibilities, creep into His being. We can thus understand the whole confusion of modern liberal views as to Jesus. Thus we can understand why the decision of certain critics concerning Him goes so far as to postulate His mental abnormality, His pathological taint.

Just think for a moment of the absolutely unlimited claims of this so-called mere man. He binds men unconditionally to no one but Himself. No historical critique can wipe out this fact from His portrait. He demanded for Himself love, personal surrender, which exceeds and overcomes the closest and deepest ties in the world. We are to love Him more than our nearest friends, as we love God, absolutely, wholly. It has been said of this demand of a complete decision for Jesus Christ, that it is not really meant for Him personally, but only so far as God the Father is revealed in Him, in other words, that it was meant for God. These are unhistorical dogmatical evasions. Jesus has demanded for Himself absolute love, or rather, He has expected that such love would rise in the hearts which commune with Him. It goes without saying that He has not desired it for Himself as severed from God. Nothing changes the fact that He binds men royally, majestically to Himself. What man, what created being can do this, for to be man means to be created. Do we not have the impression that the man who behaves thus is religiously unsound?

But Jesus has demanded for Himself not only love, but faith, which in the language of the Scripture means whole-hearted, unlimited confidence. The faith of the centurion of Capernaum, which He praised as a pattern, was directed toward Himself. Likewise it was faith directed toward Himself, when He assured Peter, who had denied the Master: "I made supplication for thee that thy faith fail not" (Luke 22: 32).

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Now for every man of the Bible, for every Jew or Israelite, faith, or as we have seen, unlimited, absolute confidence is the specific prerogative of God, and that Jesus has claimed for Himself with a kind of royal unconcern, as if it could not be otherwise. He considered the faith directed toward Himself as normal faith. Where is here the mere man? Is Jesus only mere man then, in His claims which were made not only at the end of His life when suffering might have made Him excited, but also at the commencement of His career.

And now add to these two observations a third, which substantially agrees with them. Only He can claim or expect real faith and absolute love who can give the absolute. But Jesus also forgave sins, He cancelled debt by the quality of royal mercy, He influenced the determining relation of souls, their relation to God and to His right. Let no one say that not Jesus Himself but God forgives sins, and that Jesus was but the prophetic ambassador of the pardoning grace of God. God only forgave, as Jesus forgave, and He forgave through Jesus, so that Jesus Himself forgave. It is no argument against this fact, that on the cross He asked the Father's forgiveness for His enemies. We shall see hereafter that Jesus can do nothing but what He asks of the Father, and He receives it. His forgiving, too, is always a gift of the Father, whom He asks for it, nevertheless it is His own forgiving. Nor does the fact militate against this personal forgiving of Jesus, that He bestows upon His disciples the authority to forgive. If they possess it, they possess it only in Him, and if they make use of it (Matt 18:18-20), they use it only by looking to Him in prayer, as he looked to His Father, or they do it in His spirit (John 20:21-23), *i.e.*, in His royal spiritual presence.

It all comes to the same; Jesus knows Himself as the fountain of pardon for sin, He knows Himself as bestower of that most determining, fundamental gift of God which is found on earth. And from this self-valuation of Jesus it is but a step to the other fact that He knows Himself as the future Judge of the world. He who at present absolutely settles the relation of souls to God must naturally be considered He, who passes the final judgment over souls. Herein the fact is included that He will come again to bring to a conclusion

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by means of judgment the present æon, and to commence the new.

The whole is a great connected system of expectations and claims. None is essentially greater than the other, but each one separately and as a whole is great enough to charge the one man, Jesus Christ, with the suspicion of intrinsic conceit, of peculiar intimation. Thus the Pharisees say of Him in the scene of the man sick of the palsy: "This man blasphemeth" (Matt. 9: 3). Thus there would rest upon His soul the deep shadow of the questionable, the abnormal, the visionary. On no account would such a man be fit to be a guide in religion and ethics. He thus would be no longer the Way and the Truth. His authority would be singularly shaken. For some it is apparently very easy to get over this fact of inward inconsistency in Jesus Christ of the change from light to shadow. But this should be no easy matter for us. With regard to Him who would show us the way to God, to eternal truth, we cannot lightly leap over the deep chasm of religious abnormality.

The adherents of the pure humanity of Jesus who oppose His divinity, tell us that all these great claims of Jesus, all His futile eschatological expectations are but as the shell which contains an excellent sweet and ripe kernel. We must throw away the shell and keep the nut. Behind the high attributes which Jesus lays claim to we would find a truly touching religious greatness, religious heroism. Thus we should make the starting point of our study of Him, and in connection with this greatness and majesty of the religious life of Jesus even to-day every soul would find strength and all peoples would be set right. But if we investigate wherein this heroism of Jesus lies, we find features which are by no means so very great and surprising as Harnack, Bousset, and others continually point out to us. They speak of His close fellowship with God, they say that He constantly knew God near to Him as Father, as Guide, as Comforter of His life. They say that the love of God was the atmosphere in which He breathed and laboured. They think that the eternal value of each human soul and God's high demand addressed to every soul was always before His eyes. This is all right and well. But however clear and vividly and warmly we attempt to point out this religiousness of Jesus

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Christ, however well we may succeed in dissecting and classifying it until finally it might appear as if Jesus Christ had lived in a German or English county-town of the nineteenth century, we will never get on with this contemplation of the Lord. First of all we must say, that this close fellowship with God, this childlike faith in a Father-God, is nothing so very peculiar. Even in the Old Testament we find very strong indications of such a belief. There we find the knowledge of the infinite value of the human soul, and a highly developed morality, which, by the way, to mention founders of other religions, Buddha has also insisted upon. If we cannot discover anything else in Jesus Christ aside from a highly developed religiousness, no striking peculiarity of Jesus can be maintained. And with that the peculiarity of Christianity also falls to the ground. Though perhaps different in degree it would resemble Judaism. All who see things as they are, and who do not indulge in day dreams, will see this plainly. If we have nothing more than this religious hero, we might as well cease to glory in our so called Christianity. We would be no more than Jews, who rest their faith upon the highest *i.e.*, the prophetic conceptions of the Old Testament.

Moreover, this religious and ethical majesty of Jesus might be strongly doubted, for, if the great religious claims and expectation of Jesus, the so called shell which is said to contain the kernel of His real greatness of soul, are erroneous, they will affect the inner value of His religious personality. Vain pretensions, plethoric claims of a peculiar relation to God and of a particular rôle in history, which one has to act, have always produced a certain flaw, even if intelligible or almost excusable. They who expect us thus to distinguish between shell and kernel in Jesus, invite us to overlook in Him certain details, which are religiously and ethically doubtful. Indeed we are urged to swallow the camel. It appears to me that they are more consistent who say: No, this religious man Jesus has in His heart of hearts such a mixture of the genuinely helpful and the fundamentally erroneous in religion, that we can no longer follow Him as a guide, His nature is too complicated for us; His character is too much bound up in chiaroscuro.

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And finally let us add the most important consideration on this subject, *i.e.*, that such a merely human hero can certainly be no Christ, no saviour or redeemer. This has been said a hundred times in recent days both in literary and other discussions of this question, but it must be said over and over again. The religious hero, Jesus, the human Jesus has not saved us, nor does He save us. Christianity as a religion of salvation would thus have ceased to be. We would have a sort of Christianity, which is no Christianity. The meaning of Christianity centres in the fact, that it delivers us from the load of our conscience and the consciousness of our guilt; I might have said from the carking conflict between God's expectations and our own shortcomings. Now it is simply incomprehensible how a serious man, who would avoid cant and fanaticism, can believe that the sublime faith in God, or faith in a Father of any other man can deliver him from his own misery of conscience. Be the other ever so closely united with God, how can that help me? I am not he, and he is not I. I can admire his faith and his inward purity, I can wish to have his faith and purity. But this is all, it does not bring one of us a real step farther, and if any one tells us that Jesus' own faith is so active, so powerful that it kindles ourselves, that it grows up in our souls, we can but answer:

"Thy message do I hear, but still my faith is lacking."

Faith is not such a simple thing as to leap over from one man to another as does the electric spark. The faith of another can become mine on one condition only, namely, that he show me a God in whom I can believe. But this is not the God of mere fatherly love and of pure morals. I can only believe in the God who being holy judges the sin of the world and mine, and who nevertheless finds a means in His mercy to deliver the world and the individual from His judgment and the capital consequences of His judgment, as well as from the dominion of sin over us. That is the God and Father of Jesus Christ, God whose holiness remains spotless even where it shows itself in the death of His beloved Son, and who mercifully becomes ours in Jesus Christ in a communion which removes our guilt and the dominion of sin over us. If we ascribe saving power to Jesus under the title of a religious hero or under



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any other title, we have a God, whose holiness and mercy are crippled and who is not the God of truth.

But there is no reason why we should stop at all these conjectures, explanations, and half-truths, for in reality Jesus Christ shows, inseparably connected with His humanity, another side of character, which raises Him eminently and completely above the mere human, which raises Him up to God. We have already heard in another connection the first point of importance under this head. He wholly and absolutely binds to Himself single individuals as well as the sons of men as a whole; individuals, by the demand of perfect love, by the expectation of unbounded confidence and of unconditional surrender to Him; the sons of men as a whole by the prediction that He will be their Judge and Perfecter. But such demands and such predictions are not all. One fact is quite certain in the history of Jesus: He has found a complete surrender. He has Himself become—even in the days of His flesh—the cynosure for souls, or, in other words, people have decided for Him not merely for a short period but for a life of eternal duration. It was thus in the case of the woman which was a sinner, in Luke 7. This woman, who had had many sins forgiven, made a complete surrender to Him, just as it is done to God by divine grace. Whether in this act she had a deeper insight into the vital connection of Jesus with God, or how far her reflection on this point reached, may be left here as irrelevant. In Jesus perfect holy love met her, which powerfully removed her guilt and sin, and with it corresponded her perfect surrender. We find the same attitude among the disciples of Jesus. Peter said: "Lo, we have left all and followed thee" (Matt. 19: 27). This "all" meant, as the Lord Himself explains in the following verses, houses, brethren, sisters, father and mother, children and lands, in short the complete series of natural and worldly goods or ties. He who for Jesus' sake renounces them all, makes the name of Jesus his only possession and fixes his home not in this perishable world but in eternity (compare verse 29). Do not allow the observation to disturb you that this surrender of the disciples was often wavering, that their faith often lacked the necessary fixedness or that occasionally it even seemed to cease; it is frequently so with us. In deciding for Him, in

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believing on Him they stepped completely over on to His side. The ground for it is plainly the same as in the case of the sinful woman. Jesus settled their relation to God. Pardoning them He brought them into communion with God. Thus He laid words of eternal life; thus he poured eternal life into souls as God does.

Jesus pardoned sinners, yet withal He was hard as steel against sin. His protest against human sin was a constant ever-active feature of His meditation and conduct. If we desire to understand Jesus, we must not stop at His own sinlessness. In these days various students of the Lord's character are inclined to see in His sinlessness His highest summit of distinction from all other men. Certainly He was without sin; He always was. But thereby He would not yet rise above the degree of a normal man, while indeed it would remain incomprehensible, whence this man should be without sin in contradistinction to all other men to whom He should belong by nature. No, it is characteristic of Jesus, not only that He Himself is pure, but that He raises a protest against the sin of man. His call to repentance, His positive declaration of the will of God is the one thing of importance, which John the Baptist also had laid stress upon. The other thing of importance is that where Jesus' call to repentance is not heard, where it only strengthens and deepens the contact of the soul with sin, He refuses the pardon of sin. This means that He exercises the function of a judge with regard to sin in the same way in which God exercises it. He Himself in His active, judicial, holy protest against sin stands upon God's side. He does not merely speak of the fact that, at the end of days, He will be Judge, but even now, wherever He is forced to do so on account of unrepentance and wickedness, He acts as the present Judge, who denies admission to the heavenly Kingdom. Thus in majesty He pardons sin, thus in majestic holiness He ever stands on the side of our condemning conscience. Like unto our conscience, and still how unlike! For conscience may accuse, but in pursuance of the accusation it cannot exclude us from God and His Kingdom. That can only He, who Himself belongs to God.

We see that this man Jesus grows beyond the measure of

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man into the measure of God, of the Divine. That must take place in our own study of Jesus, for we must not limit Him at the start by fixed dogmatical definitions. Thus we see, that the spirit of this man, who bears so clearly the predicates of humanity, also shows inseparable from these the features of the divine spirit, majestic grace, majestic, judicial holiness.

Now proceeding to reach the summit of the truth concerning Him, we must add the following. Whatever we may say and must say regarding the fact, that Jesus in the days of His flesh limited Himself to Israel, it is evident that His love, His grace embraces, as does the love of God, the whole human race. We see this most clearly where this love appears in its perfection in the death of Jesus or at His cross. Whenever He considered His death, He thought of the "many" for whose ransom He was to give His life (Matt. 20 : 28) and in John 17 : 19 *sqq.* He had in view not only the fellowship with His disciples for whom He sanctified Himself in death, but also with those who should believe on Him through their word, *i.e.*, with us. This world-wide expansion of the love of Jesus Christ on the cross has also its peculiar inward depth. In His love He bears here human sin in its utmost energy. He bears the active protest of a holy God against this sin. He bears it for as many as are sinners. This is an atonement for all sin. It clears the relation of God to human sin, it brings about a reconciliation between God and sinful humanity. That it was possible for the love of Jesus to bring about such a reconciliation depends on the fact that though clothed in human garb, it is divine in character. Divinely His love encompasses the world. Divinely His love bears, what it bears, does, what it does, for the world. Divinely His love knows fit the redemption of the world.

The question will certainly be put again and again, and rightly so, in how far the divinity of Christ is concerned in His death and defeat. Suffering and dying are specific predicates of humanity. But behold how Jesus suffers and dies ! The inner character of His death is here decisive. First, He dies of His own free will. He will die, because God wills. Neither men nor circumstances compel Him to die. He wills, and so He dies. He possesses royal majesty, such as God possesses, for God does and suffers only what He wills.

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Secondly, as we have seen just now, the love which animates the dying Jesus is world embracing, and more than that, His love by suffering in obedience to the will of God restores to order the relation of the world to God, in all its inmost depths. These things raise this death above any human death and give to the love which here suffers the character of love divine. The very look to the Cross of Christ convinces us that His love is divine. His whole life demonstrates that the holy love of this man is divine love.

And still, because it lived in a historical man nearly two thousand years ago, this love would be of no effect for us, if His death, however atoning in character, were the last thing to be said of Him. We therefore proceed to the fact of His resurrection, the unique and often misunderstood meaning of which is this: with everything which formed the content of His personal life, with everything His obedient life and Passion acquired for us, this Jesus Christ has come back to us, to historical mankind, to belong to us for ever as our Living Head and King. The meaning of the resurrection of Jesus Christ is very simple; it is, so to speak, the necessary outcome of the whole tissue and aim of His life. He is ours again with all He acquired for us. Without Him we would have nothing. But because we have him again, because He who for a season ascended on high to be with the Father, will come again, therefore we have the Spirit of God as an earnest of our inheritance. This Spirit fills His historical portrait, the word concerning Him, especially the word of the Cross, of the Resurrection, of His powerful love of sinners, with the breath of life and the power of the Living One.

And now we must acknowledge that however manifest the relationship of Jesus to God may be in His earthly life down to His death and we have heard enough of that we find fullest and most conclusive proof of this relationship in that spiritual power of Jesus to be present with us in all His love and dread holiness and the merits of His Cross in that power, which enables Him to overcome the flight of ages and the dividing obstacles of space and time and matter. It is His presence with us, and the bestowal upon us, of His realizable life-power and of His salvation, which identifies Him conclu-

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sively with God. Thus in spite of His manifest humanity He becomes to us not merely lord, but divine Lord. Thus He becomes the unchangeable object of our faith and grateful adoration. Thus He becomes to us, in the totality of His character, the great miracle of God, the re-creating gift of God in history. He is therefore no product of human nature by development, He is no invention of our intellect, for neither human nature nor human intellect could evolve a divine Lord and Saviour of men. This man is from above, is a gift, is a causation of God in the sense of a supernatural miracle, and just because He is thus, His own historical miracles become intelligible to us.

Everywhere in Christian lands there is sounded forth in high clarion notes the praise of the love of God to us. The statement that God is love is proclaimed with unusual vigour, with a sort of natural obviousness, as if it could not be otherwise. But let us not forget that God is more than love. He is also holiness and majesty. This, however, we may say, the Christian God of love is ours only, if we have a divine Jesus Christ, whose reality we have shown just now. Many views of Jesus, especially all those which stop at the mere human in Him, lessen or even destroy the love of God. Thereby they rob our faith in God of the decisive supporting basis. Love is self-surrender, giving one's life for others. God's love consists in that, in His own Son, in whom God's own life, God's own Spirit throbs, God has become ours in order to reconcile us to Himself and to unite us with Himself, free from the guilt and dominion of sin for ever. If we abandon this relationship of Jesus Christ with God, if the human personality of Jesus ceases to be the centre in which, in very fact, God's heart, God's holy, powerful, living Spirit throbs for us and lives for us, the real love of God is lost to us. It was thus we fought for, when we contended for the proper historical conception of the divinity of this man, Jesus Christ. It concerned nothing less than the pivot of our Christian faith, which is comprised in the love of God. We do not contend for dogmatical Christological theories, but for religious Christian life.

In conclusion, I return once more to the starting point of our discussion. This divine Jesus Christ does not exist in



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history in independent separation from God, in autocratic divinity. He is not a second God. He does not hurl defiance at monotheism. God is His Father and He is Son, for whatever He has of divine life, of sovereign holy love, of powers of saving, reconciling life, He had them then, and has them now, only from God and through God. Thus He becomes manifest in the Father. Whatever He has, He has for the purposes of God and for His service. There is therefore no division in God, the same life throbs in Father and Son, and the life as far as the world and ourselves are concerned—has as aim, that God may gain dominion in the world and in ourselves, and that the dominion of the guilt of sin, of death, of transitoriness be destroyed. God's Kingdom with all its saving, and, in the end, consummating glory, is bound up for us in Jesus Christ. On the other hand, Jesus Christ has brought us nothing else besides God's Kingdom. It is impossible to sever Jesus Christ from God and Jesus' word remains eternally true "I and the Father are one."

## Does God Continue to Reveal Himself to Mankind ?

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God does continue to reveal Himself to us, as a creative and volitive power, if we can see and hear, chiefly in three ways, namely, in human genius, as a part of nature, in history, and in the regeneration of the individual.

We must first consider an objection. Most modern people might say, perhaps with a sigh, "God reveal Himself ? No, He cannot. A blank wall hides Him from our eyes, and that wall is the laws of nature. We hope that He exists behind, but there is no hole in the wall through which He speaks to us, no hole for us to look through and see Him." Do we really wish there were such holes ? It seems to me that a God, who is reduced to holes in that wall (which is the course of natural happenings) through which to reveal Himself, cannot satisfy us. God reduced to some more or less casual and accidental gaps in the body of human knowledge and the connectedness of human existence cannot help us. That the whole is one connected whole is the ABCD of the higher culture. If, then, God is to help us, He must guide and control existence and not subsist upon exceptions ; we cannot live on merely the scraps and remnants of the grand old theology.

Then there are others who would rescue the idea of Revelation by saying that God reveals Himself in the laws of nature (the expression is ambiguous and may be interpreted in different ways) ; but we must confess that a God who is nothing more than the order manifested in the laws of nature does not satisfy us either. Certainly if the laws of nature reveal a God, not a devil or an impersonal necessity, that God conceals His heart altogether from us ; for though it might be a help to our thinking to conceive such a God, He would have no power to console, to regenerate, and to strengthen poor, shipwrecked mankind.

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There is a third most honourable solution adopted by some of the strongest Christian thinkers of our time: they conceive two quite different and totally incompatible orders of existence, namely, the order of nature and natural phenomena, which is a realm of inherent, impersonal, causal necessity, and the order of moral independence and spiritual life which is an order of freedom and of God's will. It is much more honourable to see a contradiction and to acknowledge it, with manly and candid honesty, than to evade it by concealing or modifying in the slightest degree one or another feature of reality, in this case by a well-meant effort which ends in departing from the integrity of science or the essence of veritable religion. Therefore I do not ask: "Is such a dualism plausible?" but I ask: "Has such a dualism any foundation in fact?" Here comes in what I have to say on this first point, or God's self-manifestation and the laws of nature.

There is a fourth issue. The criticism of established knowledge has made progress in our day. Critical mathematicians, men of science, and philosophers have sometimes the impression that modern theology has shown too great respect for the laws of nature, having approached too near to the popular conception resultant upon the unparalleled achievements in the domain of science. I do not lack due respect either for the laws of nature nor for any serious line of thought in modern theology. But I am aware that we know a little more about the character and the true meaning of the laws of nature now than people did a generation ago. The modern critical view of the generalizations and hypotheses set up by science, known as the laws of nature, opens up a new prospect to the idea of Revelation. (a) Science groups various phenomena under the headings of cause and effect. The chain of cause and effect is forged link by link longer and ever longer. But these three simple words "cause" and "effect" and their "interdependence" conceal a complicated set of mysteries. Here only two facts may be emphasized. Is it inherent, impersonal, inexorable necessity that binds together the facts and phenomena upon which science is built up? The degree of necessity is very different in the different spheres of science; it grows less the higher we climb in the domain

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of existence—less in physics than in mechanics and mathematics, less in chemistry than in physics, less in biology than in chemistry, less in sociology than in biology, as Beutroux has shown, but not even in the most strictly exact sciences is it possible to speak of an inherent, impersonal necessity; not even in mathematics can we get from  $2 \times 2$  to 4 without any activity of the subject, for the result must be arrived at and does not inexorably follow. Thus necessity is to science an ideal, an ideal which is the harder to attain the more nearly the object interests us as humans. And why so? Because the higher we come in the domain of existence, from inanimate to animate things, from lower life to higher, the more striking becomes the fact that reality itself is not a mere mechanical necessity, but an evolution which always leaves behind what is dead and useless, a continuous process of creation, which unceasingly brings forth things new out of its inner resources, which unceasingly wars against all that lowers and debases; as Bergson puts it, "*une évolution créatrice.*"

(b) But whence comes the fact that science conceives the comprehensive continuity that keeps this wonderful existence together as an impersonal necessity? How much of our so-called laws of nature belongs to reality itself, and how much is the creation of our own mind? This eternal problem which Kant especially has put very strongly we are not going to try to answer here. We only establish the fact, in accordance with the most advanced part of modern critical knowledge, that the laws of nature have a practical, not a theoretical aim. If these laws aim at answering the question, What is truth? they, on the one hand, become absurd: who can logically conceive a material thing which is indivisible? On the other hand, they are impossibly incomplete: logic and mechanics cannot grasp that which is characteristic of life, the changing, the evolution, the growing, the inherent motion; on the contrary, they dissect the process of life into inanimate states, which they afterwards arrange as cause and effect. But if we put to them the question, "How are we to make ourselves masters of nature?" then they display wonderful capability. The laws of nature conceived by

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science do not represent a metaphysical order of things to which the human mind is submitted. They belong themselves to the instruments used by the human mind to subdue nature—they are not the rulers—tyrannical rulers—of life but the servants of life. Of course, there must exist, we believe, a certain real connection between the laws of nature, as conceived by science, and reality, but they do not reveal to us the enigma of existence, that is not their task. The human mind extracts from reality just what suits its purposes and arranges it into those wonderful instruments for subduing nature which we all call the hypotheses, the general statements of science, or the laws of nature. But in order to get a handy instrument for those purposes, the scientific mind leaves alone the heavy and unwieldy thing which is the very essence and real nature of existence, life's origin and life itself. That which forms the essence of reality, man in his littleness is unable to grasp and to use for his purposes. On the contrary, if he does not wish to make himself at once ridiculous in his presumption he will have to approach it and try to apprehend it, in humble and complete submission. How could the futile human race, that crawls some millenniums on this earth, how could it survey or penetrate Reality, Universal Reality?

### I.

Thus the laws of nature are not a wall shutting out the view, but rather an instrument with which the imposing walls of culture are built up. They do not furnish the answer to this question "What is this wonderful existence, in which, before which, we stand?" Is it a revelation of God or is it something else? Certain it is that it is not ether and not atoms. No critical man of science believes in ether and atoms.

Here we must be on our guard against the method which has been criticized already by Herodotus when, reviewing that explanation of the inundations of the Nile, which declares it is the ocean flowing round the earth which is the cause of them, he wrote that as it is impossible to discern or know anything about such matters, one can offer any hypothesis. It is very unworthy to profit by ignorance. Least of all is it worthy of the Christian religion or religion in general to



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seek a temporary refuge in the realms of the unknown. If Revelation is to be upheld, then this must be done positively, by pointing to what is and to what happens, not negatively by discovering an empty place where Revelation may be provisionally put up rent-free. It is necessary that God's self-manifestation be brought into play as an overwhelming power which secures acknowledgment and room. What we have said hitherto, has only a preliminary importance; it asserts nothing about God's revelation of Himself. Of these things we are now going to speak.

Some Christians say, "God did reveal Himself once. We have it all written down. He is in the Holy Scriptures." This contains part of the eternal truth. God did reveal Himself once for all in Jesus Christ, and that Revelation needs no repeating or improving. Jesus says about the Holy Ghost (John 16:15), "he shall take of mine, and shall declare it unto you." Christ who suffered under Pontius Pilate, the Christ of history and of faith, survives for all time. The history related in the Bible is God's Revelation in a fuller, richer, weightier sense than in any other history. The uniqueness of God's Revelation in the history recorded in the Bible seems impossible and unlikely to reasoning *a priori*, but still it is a fact, which Comparative Religion will make more and more evident. But that it is absurd to look upon God's Revelation as finished with Christ or the Bible, is clearly shown by another question. Our question: "Does God continue to reveal Himself to mankind?" gives rise to another question, "Did God ever reveal Himself to mankind?" I am anxious to emphasize this question, which hovers behind our topic. It makes evident how impossible it is to realize and to maintain the conviction of a real Revelation of God without applying it also to the present time. Take somebody who does not believe in any working of God; take a man for whom the Living God does not exist; how are you to convince him of the existence of a God who has once revealed Himself to mankind, if God does not now reveal Himself to that man as living and working his own salvation? And so I address myself to Christians who believe in God, not only as a law and principle, or as a great all-pervading mystery, but as a Will,

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as Love, that has made itself known and perceptible to man, but who consider that that Revelation in a proper sense was finished with Christ or with the Bible.

A strongly fortified position of adamant strength is taken by the newer evangelical thought, when, according to its views, no single event nor any formula or writing, but Christ's inner life with the Father and Christ's divine, stern, strong love are the Revelation that is essential and forever valid. But if a man has met God in Christ, he cannot possibly go on long isolating Christ. He who says "God has revealed Himself in Christ" says, "God reveals Himself in nature." He who says "God revealed Himself in Christ," says also "God reveals Himself in history." The old Church used the word "nature" concerning Christ. Nicæa, Constantinople, and Chalcedon away beyond the Bosphorus, are three grand names in the history of dogma (the proximity of those places fills my mind with awe). But however anxious we may be to keep up the connection with what the Church asserted and confessed in the language of that time; two natures, one divine and one human still we must try by looking upon things from other points of view to get a more informing apprehension of the real personality of our Saviour and find expressions for it. The divine, is it to us nature? The human, is that nature? What we call nature, is it really nature in the old substantial meaning of the word?

In recent times another distinction in Christ's person has been made. Modern theology draws the line between nature and character, between that which was given, inherited, natural in Christ as it is in every human being, on the one side, and on the other side, that which was the result of volition, self control, the strength and purity of love and righteousness in Him—in short what we call in every human being its moral and spiritual life. Modern theology, heress so far of Pietism and Rationalism, has seen the saving power of Christ in His moral perfection and mighty love. This, of course, marks an advance in the conception of Christ and Revelation. But is it satisfactory? Tell me from a purely empirical and historical point of view what constitutes Christ's unique power, apart from the uniqueness of His historical position?

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Of course you answer : His spiritual and moral greatness, the earnestness of His will, the divine passion of His mercy, the energy of His sense of truth. Yes, that is the first. But can we limit ourselves to this ? Take any great founder or reformer or saint, can his influence be accounted for by considering only his moral splendour and goodness ? No, behind lies nature, the genius. He did not create himself. Whence did he come ? Had Pascal been never so earnest and holy, he could not have accomplished his work and obtained his place in God's Kingdom on earth had he not been born with the exquisite and great gifts we all admire in him. This is true in a far higher degree, and in a far deeper and more creative and mysterious sense, when applied to Jesus Christ. What I object to is that one tries to understand Christ's Godhead merely by the truth, sanctity, and love in His life, without considering the treasures of unparaleled gifts hidden by divine mystery already in Mary's womb and thus does not consider God's revelation in nature and through nature. That Jesus became the Saviour of the world was due not only to His moral beauty, but in the very first place to the mystery of the gifts accorded to Him in birth. We cannot drop the mystery of the Incarnation ; we must try to get new grasps of it. Revelation does not mean only the sanctity of Christ, but also the wonder of His nature, of His human blood. I might add that the intimate connection between natural gifts of intellect, on one side and morality, on the other, often puzzles our poor brains. It may sometimes seem to be inequitable, but we cannot judge God's ways.

God continues to reveal Himself in genius. Genius proves that the real essence of existence is creation, eternal, incessant creation, not merely necessity. Or, in other words, the inherent necessity which hovers behind that which our eyes see and our ears hear, is a necessary striving for creating, producing, saving, varying, bringing forth new things out of the hidden treasures of existence ; it is not a mechanical necessity that merely combines things already existing. For in genius breaks forth a mighty flood of creative power. It is to us an established fact that the origin of genius is determined by certain, fixed laws. Many generations are behind the

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child in whose unborn body the wonderful treasure lies dormant. Dangerous heritages, good heritages, indifferent heritages have, in thousands of sub-divided legacies, given diverse results in its forefathers. A combination and a mutual influence takes place between the respective natural gifts of the child's father and mother, but also between earlier heritages which the parents, in a mysterious way and without themselves winning any advantages from them or groaning under their weight, transfer from the preceding generations to that individual or those individuals, who, after them, are to inherit an obscurely prepared possibility. Then the gift of genius bursts forth apparently as suddenly and unexpectedly as those phenomena which De Vries has called by a name betraying that the thing remains unexplained, namely "mutation." Concerning lower organisms, for instance, some from the vegetable kingdom, and the lower species of the animal kingdom, exceedingly acute analyses of the laws of heredity have been made. Of course, there are hidden laws of heredity which in part, may be established by science. In the preceding generations there are innumerable facts and details which account for something in the appearance of genius, to us sudden and mysterious. No mere process of addition of great and fine qualities can give such a result. The enigma of heredity and generation is, of course, very much more subtle than any process of addition. We shall never be able to analyse completely the causes and elements of creative genius. But we know that there exists no element of chance, nothing accidental. Only, the human eye cannot penetrate the barrier of cause and effect. Our faith and our constructive outlook on life and history know something more. These know that God works in the complicated run of generations, and that the right man is there to do his work when he is wanted.

God reveals Himself in the appearance of genius. The very fact that creative genius exists proves as clearly as one can wish that life is essentially a continued creation, not merely an administration. For genius's manner of working, with whatever material—with human hearts, states, armies, tones, colours, words—language, with great instinctive precision, has chosen the word "creation." Certainly there is

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something original, something new in every human being. Geijer says: "There is no man who cannot do *one* thing better than everybody else"—one of the most comforting sentences ever pronounced. But in the extraordinary out-fitting of genius the comparatively original and peculiar appears more clearly. New things appear, things which have never before existed. It is not always easy to say wherein the originality lies, but the quality of being new is the distinction between genius and mere talent. This peculiarity stands out the more clearly if we consider the fact that mere talent, be it never so great, can be attained by following rules and patterns. But genius itself in its turn gives rise to new rules, which are afterwards established by analysis. First comes creation—revelation, beauty of character—the building up of society, a work of art; then comes theory—theology, ethics, sociology, theory of art. It is quite the same as in God's creation—first, the flower, then botany. Genius appears as a part of the Almighty's continuous creation. And so in working genius is conscious of being part of a miracle. Even Plato already knew that such as are inspired say things whose whole import they themselves are unable to grasp. History confirms this observation. God alone knows the import of what genius says. Coming generations do not tire of going deep into the works of genius to gather new knowledge and new enlightenment from them. And to us, as *Herren Professoren*, there lies a wholesome warning in the paradox that the Great are always right, even if they contradict each other.

But in what we have said above the whole importance of the creative activity of genius has not even been hinted at. This activity has another side, perhaps even more noteworthy, which has seldom had attention paid to it. I shall call it the organic connection between God's continued creative work and the work of genius. Men of genius are appointed to be interpreters of God's creation. Existence is difficult to understand, and often seems to be bitterly void of meaning. By his actions, his personality and his creations, the man of genius or the great saint helps us to grasp the meaning of existence, and this result is derived not only, nay, not even chiefly from his activity when a thinker, but from his influence



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when a hero, a martyr, a saint, an artist, a poet. And so, this peculiar fact points to a mysterious connection with creation itself. To take a simple example. It is often said—perhaps with a touch of amusing priggishness—"This sunset resembles the picture by Mr. So-and-So." Probably this is true; before him and without his influence one did not notice the brilliant colours. Why, for thousands of years did no one in Europe see the beauty of the wild mountain landscape, until a century and a half ago? Twice Luther walked through Switzerland without seeing the beauty of the Alps—he who always had eyes to see with, especially the beauty of nature. It was not until Rousseau and Romanticism that the West was taught the wonderful splendour of the Alpine world. The hotel-keepers at Interlaken and Lucerne ought to be thankful to him. In China and Japan the splendour of the snow mountains was appreciated much earlier. But in both cases genius revealed the thing, that is, interpreted God's creation.

Even more striking becomes this connection when we come to those men of genius who have made and are making history. No genius of a higher kind has contented itself with finding existence and life meaningless and with remaining in the mire of materialism. Men of genius who, for the benefit of narrower or wider circles have discovered an object in life when it was on the point of falling to pieces from egotistical pettiness and barren discussion, change the situation; life, the moment before empty, like an empty sack or inert like a full sack, re-awakens, gets vitality and buoyancy, and powers never dreamt of—oh, for such powers in ordinary man!—gather and are concentrated upon superhuman aims. How life in France got new muscles and new will through Joan of Arc, in England under Elizabeth and Cromwell, in Sweden under Gustav Vasa and Gustavus Adolphus, in Russia under Peter the Great, in the United States of America under Washington, in Germany through Bismarck. Their firm and vigorous minds filled their age with meaning and self-sacrifice.

But deeper and wider than the statesmen go the heroes of religion. They have struggled and won, no, not won, but on their knees they have received as a present a new certainty of the plan of God's ways. They fought for their cause and

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for their age, but we, the many, profited by it. God was with them, and His Holy Ghost works through them. No one who studies such men thoroughly can help recognizing in their words the perfect consciousness of their vocation which characterizes the greatest ones among God's inspired prophets ; this knowledge did not render them self-sufficient. Great men of genius when serving God consciously and with all their hearts become saints. A saint is he who reveals God's might. I see no other true definition of saint than this : " Saints are such as show clearly and plainly in their lives, in character and actions, that God lives " Our Missions and the Christian Student Movement have also their saints.

### II.

A very special place of honour is due to those saints of religion who have put their whole soul into serving and apprehending God's will in history. It is on purpose that I put " serving " first and then " apprehending " For in God's Kingdom you can see nothing so long as you are standing as a mere spectator, only those who serve God fully and self-sacrificingly can perceive God's will. In other things one usually wants to look ahead and to understand before undertaking anything. But in God's Kingdom it is quite the reverse. Now we have entered on the second way in which God continues to reveal himself, history, and we are obliged to go to those who were the first to see a real revelation of God in history, Moses and the prophets, and even in his way Iran's prophet, Zoroaster. History as a series of connected events, past and present, has been interpreted before them and in other parts of the world. History, as aiming beyond all human calculations and combinations of power, forward to God's complete victory, that is at a rational end, does not exist in the conscience of man before Moses and the prophets or beyond their influence. God has brought His oppressed people out of Egypt. History told of His righteousness and His grace. What is it that makes the difference between the prophets and spirits congenial to them and other great men of religion ? Characteristic of all saints is it that they have deeply experienced God's mind and revealed it for the benefit of many. But other great men

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of religion have sought and experienced God by flying from history into a timeless intercourse with God, as Jajnavalkya and all his followers in India, as to a certain degree Plato, but beyond all Plotinus, and in the Church, the mystics kindred to him. The prophets converse with God in history; their inner experience grows stronger clearer and richer by being filled out by God's work in history. There they hear God's voice, and they hear other voices; they hear the voices of a frivolous, unrepentant, and self sufficient people, they see ignorance and darkness, so that sometimes everything grows dark to them; the wrecks of kingdoms falling to pieces and their compatriots' self satisfied nationalism threaten to fill their eyes with dust. But they know that God lives and, in spite of all, holds the threads in His hands. The characteristic of prophetic piety is through all times: God speaks to me, to us, in history, in my little history, in the great history.

We need not go back to the Old Testament to find this. The greatest witness of God's revelation in history is our Saviour Himself. How very much did the prophets and the psalmists contribute to the making up of His spirit. He builds on what they have thought and suffered from God's way of dealing with them. Jesus does not live in the mystic's peaceful corner, but He is a combatant in the midst of the confusion of battle. Jesus does not stand aloof on a hill as a spectator. He is in the very throng of the people although He often had "to depart into a mountain Himself alone." His validity for all time and for every soul of man Jesus attained, not by abstraction from His own time and standing aloof from its struggles but on the contrary by thrusting Himself into that which was a matter of life and death to His people in the very epoch in which He lived. No people has so intensively lived its history as Israel. No personality is deeper rooted in history than Jesus. How He fought for this people. Let the tree stand another year." How did He struggle with this people for its soul. "How often would I have gathered thy children together!" If history be not the revelation of God, Jesus' striving becomes incomprehensible. If you admit Christ then you must admit history. For He stands in it with full responsibility and in the most violent, dramatic tension.

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Christ's connection with history appears most clearly from His waiting for the immediate, violent breaking in of God's realized Kingdom. No more important lesson has been given Christianity in our day than the eschatologic trend of our Lord's message. The Kingdom shall come, Christ Himself shall appear in the clouds of heaven with great glory. This eager waiting proved to be very important to our Saviour's mission for this eschatologic tension contributed to concentrate His claims and make them solid and essential, and, at the same time they were screwed up to an ideal height which makes them valid for all times. The moments were precious. The feeble man would have shouted, flustered, and fluttered about nervously from this to that or would have given up all work and sat down, his hands folded, to look up in the sky or to speculate with the Apocalyptics on what the future life would be like. He, the strong, became calm as never before. The high pressure brought about concentrated energy as is the case with the driver of an express train, with the general at the critical moment of the battle. For all the important but unnecessary things, Jesus had no time. "For your heavenly Father knoweth that ye have need of all these things." But for that which should be done, He has good time. He deals with every individual case with the grand consciousness of him to whom the actual moment is heavy with eternity.

The eschatological waiting is ever true. The End is ever near. Life is short, and our own end is near. But not only this. When our life is at its highest pitch we feel death near without fear. Time remains ever short, even if millions of years lie before the human race on its way. All the deepest minds of history have, in the midst of their work, fraught with momentous consequences, lived in an eschatologic atmosphere, all those whose eager longing and fiery force have left the deepest marks in the history of evolution. Darkness pressed in upon them, but inside them was the Goal present as a claim and an actual reality. The Goal was such that no merely human development could hold it. Therefore they felt time dark and short, and the heavenly vision near. Eschatology does not mean a pause in God's workings and

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a hidden God that will once more appear. Eschatology means a living God and a working humanity. In the Watchword of the Student Volunteer Movement, "The Evangelization of the World in this Generation," I recognize the eschatological tone of genuine classical Christianity.

God's Revelation is not finished, it continues. Here a most essential distinction must be made. Heaven was not shut up after the manifestation, recorded in the Bible, although we see it open over the Bible, in the Bible, as nowhere else, and go there in order to see the Eternal Light shine through the grey mist of existence. God is ever revealing Himself. God's continued revelation is history. Of course, I think that the Church is God's work and God's instrument. The religious value of the Church is sometimes overrated, but often also underrated. God has entrusted the Church with the divine privilege and the tremendous duty of giving to the world in word, and deed, and sacrament the Grace of God. Our belief in God's continued revelation in history makes us consider more diligently and more reverently than before, the value of men, means, and institutions, that God has given the Church in the course of history. But God's revelation is not confined to the Church, although the Church has, in the Scriptures and in its experience, the means of interpreting God's continued revelation. The Church ought to open its eyes, more than it does, to see how God is perpetually revealing Himself. We often fail to learn the lesson of the Bible, that our God is a living, a still living God, who has not become less active than in earlier days.

God reveals Himself in history, outside the Church as well as in it. Cyrus, the heathen king, was called Messiah by the prophet \*. It may be—I do not know—that some men-of-war,

\* To the task of Christian thought belongs successively to make history understood in a religious sense, that is to learn to see in the whole of history, in a prophetic way, God's miracle, His revelation. For that purpose are required, first and last, a scholarly penetration of the leading ideas of Scripture, then a broad and deep study of history, also a clear and comprehensive thought well versed in the progress of human thinking, and a truly scientific mood, ever ready to modify and rectify even dear conceptions and views because of better information. But it is essential that such a Christian thinker on history must place himself under the glowing beams of light, that issue forth from God's mercy in Christ.



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that we met the other day in the Mediterranean, may, at a certain time of history, prove of more importance for the Kingdom of God than many thousands of sermons. It may also be that some despised Utopians, dreaming and working, do more for God's plan than a most perfect and stately hierarchy or a well-balanced piety, that call them crazy. It may be that political changes in the Far East or social movement in the West mean a mightier revelation of God, than the most Christian achievements of the Churches. The voice of God can speak to mankind even by lips that deny His existence. These statements are in no wise paradoxes, but are meant quite literally. In the complicated run of events, the will of God may be dimly conceived by one who is fighting in the battle. No one must say to us, Lo, here is God, or there. But each one must fight in the ranks at his post. Suddenly, maybe, the mist will lift, and he will be permitted to see what God is doing.

There are courses of events in which the watchful eye of a Christian cannot but recognize the work of God. Thus, in the first place, the fact that nations are being brought together in a way, never before known. There will at last be a universal history. Soon the same curriculum will be read by the students of the Imperial University of Shansi, as by those of the University of Paris. So much the keener will be the competition between the spiritual powers; vague intermediate forms are broken up; the situation grows clear. The contrast is intensified between the two great life powers, that ultimately contend for the mastery in the human heart and in the world.

Another fact, still more tremendous if possible, lies within our own doors, in the Christian countries—the social movements, deeply founded in reaction against untenable and absurd conditions, partly inspired by Christian love and righteousness, but often themselves consolidated into a kind of religion that fills thousands upon thousands with enmity and with hatred of Christian faith and the Church. What weight have, in fact, our Churches and our religious associations with the men who now are working with heads and hearts? What does God think about it? Surely we and our Christianity stand denounced before Him.

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The third fact that I wished to mention, is the change in higher education from materialism and agnosticism to mysticism and metaphysics. Are the Christianity and theology of to-day equal to the emergency? Do we live, do we think, do we act, in the presence of the Living God, or confined within the insipid self-complacency of a clique, and in a kind of esoteric scholasticism? In what does our Christianity consist? In the revelation of God to us and within us, or in forms, training, mental suggestion?

That existence in general and history in particular is evolution and a continued creation,—let me say, a revelation of God,—we and the Western way of thinking have ultimately learnt from the prophets and the Bible, though many evolutionary enthusiasts do not know it, or simply deny God's Revelation, and show by their naive optimism that they moreover have learnt but little from the Bible and from life itself. But the fundamental idea of evolution our civilization has received from the Revelation of the Bible, and in this, as well as in other respects, literally lives on Revelation. The other great civilizations never conceived this idea. What is the final aim of existence and of history? Whenever man has had time to follow up this question, the answer has without fail been—the eternal circuit, always going round, the identical state of things must return. Thus India, thus Ancient Greece, thus naturalistic thinkers of to-day, Gustave le Bon, Nietzsche, Arrhenius. Whence this conformity? Answer—without the God of prophetic Revelation and of history the inevitable conclusion will be—for ever the same in the circulation of the periods. For if existence consists of a certain minute capital of skandhas or atoms, which enter into various combinations and states, the same must evidently return again. Why then work for civilization; why should we after all strive after anything, except getting out of it all? Our amiable heroes of civilization, or slaves of civilization, rejoice at the progress. "O, there is continual progress! We leave the childish ignorance, connected with the Bible and religion, behind us!" I would say to them,—Friends, what are you thinking about? What is the use of work, science, progress, when everything, after all, is doomed to perish and to begin over again, by your own

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theory? It is a pleasing instance of inconsistency when people, embracing this hopeless theory, still, with an assiduity that would put many Christians to shame, honestly exert their energies for the future. The Orientals smile at us, they smile with a wise, perhaps somewhat indulgent superiority, at the strivings and toil of the West. What is the use of it all? What childish simplicity to rejoice at railways and electricity! All your fuss is nothing but a disturbing illusion. The Orientals are right, if naturalism is right, they are consistent, they have given themselves time to follow up their train of thought. Nothing can put their wisdom to shame, nothing can vindicate and sustain the work of civilization in all its ramifications, nothing can give life and a soul to the muscles of Western education but the living God, nothing but the certainty that this existence is, in its principle, life, will, salvation, creation, revelation. The only thing that in the long run can give a meaning to our endeavours and save our civilization from ending in uncertainty or despair, is the prophetic mysticism which sees God and His revelation in the course of events. As Martin Luther writes: "This life is not a healthfulness, but a restoration to health, not the being something, but the becoming something, not rest, but training. We are not yet, but we shall be. It is not yet done, it has not yet come to pass, but it is stirring and going on. It is not the end, but it is the way. All is not yet glowing and shining, but all is being rubbed up."

But this certainty cannot be given us, and preserved in us when we need it, by any inference from or reflections upon civilization or history, only by God first taking us out from civilization and history alone with Him, revealing Himself to us and continuing His revelation in our lives. The distress of the soul and the mercy of God must force us out of all the strongholds of the world, that we may be able to see in the world the workings of God. We must ourselves possess a hidden life with God in order to discern clearly for ourselves and believe thoroughly in His continued Revelation in history.

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### III.

Thus from creative genius and from history we pass on to the third sphere of God's revelation, the regeneration of the individual. What is implied, strictly speaking, by a man's being or becoming a Christian? In this connection we, to begin with, answer two things: First, that a creation takes place in him, that something original appears in him in a way analogous to genius in its manifestation; and secondly, that he consciously enters into the history of Revelation.

First, then, God creates something new in the individual. We have discerned God's continued, mysterious creation in genius. In plain man and woman also something may take place, analogous to what we said about genius. The resemblance, of course, need not consist in any peculiarly intuitive or ecstatic working of the mind. Such resemblance is not essential. The resemblance lies in the result; something relatively new and original arises. This is done by the new liberty, gained through perfect submission under the will of God. Moral independence, the moral personality, the new man, is no more made after a recipe than the works of genius come into existence by a ready-made rule; but in the new man there appears a life, elevated above nature, a life which has its principle in itself. When a man simply and bravely does what his conscience bids him, in opposition to calculation and enticement, when he in repentance and contrition turns from sin, when a soul sincerely and unconditionally throws itself upon God's judging and saving mercy, when it concentrates itself in a whole-hearted prayer, when in the midst of confusion and temptation light is gained and triumph, whenever, in fact, a personality vindicates its liberty, then silently, in that sacred hour, God creates. In conversion, in the birth to a new life, when inward truthfulness is put in practice, sincerely and without effeminacy, then, at the climax of moral life and communion with God, the soul is by the power of God raised into a state, in originality resembling that of genius.

The test of real answer to prayer, is that the presence of God is proved, not only by fervent emotions, but by a new-born power against sin and difficulties. Do you draw

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new life from prayer increased vitality under favourable circumstances, rest in weariness, concentration in the midst of uneasiness and anxiety? I believe you do. But does prayer give you power against strong, diabolic temptation; does prayer give you peace of mind to work in spite of violent attacks, bitter misunderstandings, and heavy afflictions; can prayer create confidence under spiritual and bodily visitations and derive from suffering its spiritual gain? Do you, during your daily ten and in your troubles, walk with God, and speak with God? Without spiritual independence, no true Christianity. No truth has at any time been more precisely formulated. The paltry religion of Kant, "*Religion innerhalb der Grenzen der blossen Vernunft*," at one point grows deep and wonderful, in face of the majesty of moral obligation. There he prostrates himself in the dust and worships: there he feels absolute reverence and willing obedience. Kant takes man as far as to the claims of conscience. Hermann takes him one step further, up to Christ. And that is right. For the unconditional nature of the claim is purely formal. In Christ the claim has a concrete substance which judges man and puts him to death as long as he will take care of himself, but which works a divine creation in him, namely, confidence in the mercy of God, when he lets God create in him.

Secondly, what does it mean that the soul meets Christ? The great Revelation of God is turned into God's transaction with me. History will be my history. "It was done for me." "Given for you, shed for you." The most important event of my life will be Jesus Christ. At the same time I am brought into the history of Revelation. God's creation is continued in me. That which takes place in my own little history receives a new significance, it becomes God's way of dealing with His child. The drama of the world takes hold of the individual soul. He finds that his own history means a choice between God and the devil. Shall God create or shall the devil destroy in him? God's struggle against evil, lethargy, and death is manifested throughout history. Every human being must take part in that grand and perilous fight between Life and Death, between God's revealing miracle and darkness.



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God's continued Revelation is miracle. To primitive man, to heathenism and to primitive thinking even in the high Christian civilization, miracle is the thing that is not understood. To Christian belief miracle is the very opposite, the thing that faith understands. Let me explain this capital difference. A man dies, but no arrow hit him, no lion killed him, no water drowned him; the case is to primitive man a mystery, magic, sorcery, a mighty, mysterious will or power has been at work. On a higher level of civilization, events and phenomena are linked together into a comprehensive continuity, but the same state of mind may subsist: a startling event, a fact that cannot be explained, something that is not understood, is derived directly from a god or from God and is declared to be a miracle. Christian faith believes in Almighty God and in His Revelation. Therefore it reasons quite differently. The fact is startling, it raises questions but it is no miracle. Where faith speaks of miracle, there it is at home, there it understands, because there it knows: God has done this for the salvation of mankind, for our help and comfort. The event in question such as the person of Christ, or an event in a human life, trifling to others, important to the person concerned, may to science be a puzzle, an eternal problem, or something very natural: from a religious point of view, it is full of meaning and purpose; God meets man there; He makes Himself known to mankind or to a single individual. He reveals Himself. Of course, it would be an outrage alike to science and to faith, to put the religious conception in the place of the natural, scientific explanation. Religion looks deeper. Miracle does not, to revealed religion, mean something negative, which we do not understand: miracle is something positive, the event that faith understands in a deeper sense: it brings to us a message from God. To Christ all was miracle: that is, He saw God working everywhere. Nothing was to Him dull or meaningless. The heroes and saints of Christendom have also been able to see God's work and to understand God, where we walk carelessly and blindly right through the very miracle of God. How shall we learn to see it—God's continued revelation? Walk in the will of God. "Blessed are the pure in heart, for they shall see God."

## What Aspects of Christianity are Essential for Propagation to all Mankind ?

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India

OUR personal religious experience and all our contact with men of whatever race have filled us with the immovable conviction that every human being needs Christ, and that no nation can reach the heights which it ought to reach apart from Him. That is the one reason we have for wishing to see His religion accepted by all men. Christianity is to us in very truth the tree the leaves of which are for the healing of the nations.

Since, then, it is our purpose to grow the tree of healing, the question comes to be : What is the seed which must be planted in every community, if the tree is to appear in all its health giving strength ? Thus, our question comes to be : What is Christianity ? Can we distinguish the living germ of our faith from every other thing ? During the past century numerous thinkers have subjected Christianity to critical analysis seeking to distinguish the pregnant message as it lived in the Master's mind from the excrescences which in various lands and circumstances have grown round it. Had we to wait for the conclusion of the process before undertaking the evangelization of the world, we should be in an evil case indeed ; for as yet we see no sign of anything like a unanimous decision. But I believe there is another method, at once simpler and surer than literary and philosophic criticism, open to us as practical Christians. May we not use Christ's own method of testing trees by their fruits ? The long history of Christianity and the missionary lands of our own times are our experimental farm. Let us ask what doctrines and practices were seen in the times and places where the fruits which Christ looks for have appeared in richest abundance, and let us watch the fruit which appears to day in the various parts of the mission field from the sowing of particular seeds

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of Christianity. Of necessity the survey must be of the briefest.

We begin by trying to state what Christ conceived the fruits of His religion to be. Am I right in believing that they fall into the following three groups: (a) Christian life. The parable of the sower expresses Christ's idea of the main result of the planting of the Kingdom, viz., groups of men and women developing a rich Christlike character, as healthy stalks of wheat bear thirty, sixty, or a hundred-fold. Such a life, then, is the first form of the fruits of the Kingdom. (b) A leavening of the whole population. Jesus prophesied in the parable of the leaven that the planting of the Kingdom in a country would result in the gradual permeation of the whole people with His mind and teaching, a prophecy fulfilled in great majesty in the Roman Empire. In our own day, wherever Christianity is healthy, it deeply influences the thought, the teaching, and the practices even of those who do not accept it. (c) Steady expansion of the Kingdom. Jesus expresses in the parable of the mustard seed the confident expectation that the Kingdom, when planted amongst a people, would expand within the country and beyond. The early centuries again give us the best example of healthy growth; but in our own days missionary work also leads to striking expansion in many places.

Let us then look round and see what conclusions the study of the history of Christianity would lead us to with regard to the conditions under which this fruit is produced. I wonder whether you will follow me in these two conclusions.

In the first place, the living germ which is required to produce these three forms of fruit contains the full Christian faith as taught by the Apostles. Thoughtful study will show that, wherever some large element of the faith has been let slip, the tree has not been healthy, and some of its precious fruit has not come to maturity. Every thinker will acknowledge that wherever Christianity has been reduced to a bare rationalism, certain notable features of Christian character have failed to appear, the leavening power has been lost, and growth has ceased. But we may go further. There is abundance of evidence to show that whenever a branch of

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the Church has taught a humanitarian Christology, the results have been similar, the living forces have seriously declined. The history of Socinianism, and of eighteenth and nineteenth century Unitarianism is most instructive in this regard. These systems retain large parts of the Christian faith, and in their results shew certain beautiful fruits of Christian life and thought, but the power of growth is largely, if not entirely, lost. It is most interesting to note that the Brahma Samaj, which is practically an Indian Unitarianism shows precisely the same features ; there is a good ethical life and a certain living influence, but no growth.

Secondly, the full Christian faith as taught by the Apostles consists of life rather than dogma, and service rather than organization. The innermost heart of our religion is a living faith, not a theology. Where dogma and rule are uppermost, Christianity may live and grow, but it fails to produce the richest fruits of character, and it loses the power of leavening society. It is a question of emphasis. Theology and organization have a large value of their own, yet it is not these things, but living religion that produces Christianity's fruits.

For example, if we are to have healthy growth, there must be the faith in the Eternal Son, and the work of the Holy Spirit, but a fully elaborated doctrine of the Trinity is not an absolute necessity. Without the Cross and the message of God's love and forgiveness through the death of His Son, Christianity fails to shew the moral and spiritual results which our Master expects from it ; but, if the faith is present, all the fruits will appear, even if there be no elaborate doctrine of the Atonement.

With these two guiding principles in mind, then, we shall proceed to consider what the living elements of the Christian faith are, endeavouring to keep in touch with reality and to test the chief points throughout by reference to what is happening on the mission field.

I. The basis of all Christian teaching in every land must be an account of the life, death, and resurrection of our Lord Jesus Christ. Apart from a knowledge of the work of Christ, as the Gospels place before us, outsiders can never realize the true genius of the religion. The mere telling of this story

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probably leads to more conversions in mission lands than anything else ever does ; and, even when Christ is not accepted, His character, His teaching His works, and His death produce a very deep impression. The stories of the old gods and the practices of the traditional faith begin to seem trivial and shameful as compared with His toils and sufferings.

II. But while it is our first duty to set forth Christ living, dying, and rising again before the eyes of men, we must also teach distinctly the leading truths of our religion. If Christianity be the very truth of God, its essential ideas and principles must necessarily be capable of expression in clear, simple language. What, then, shall be the main outline of our Christian teaching ?

A. The first essential element is God. Let us proclaim Him, as the prophets of Israel did, the one God, the one Almighty, the one Supreme, the one object of all reverence, adoration, and obedience. The reality of this message soon begins to tell. Men become half ashamed of their many gods, and try to defend their worship on the ground that the many are manifestations of the One, or are angels of His court who receive a minor homage. The worship of ancestors, heroes, and demi-gods jars on the conscience as unworthy, a giving to men what is due to God only. We go on to teach that the one Almighty God is a spiritual being, having no form expressible in earthly material, invisible, incomprehensible, yet to man knowable as the God of righteousness, reason, truth, and order. The spirituality of God, taught in this reasonable fashion, exposes idolatry in all its degrading falseness ; and those who cling to it are driven to defend it by empty sophistries ; while God, conceived as the source of our moral insight and conviction, is a fiery rebuke to all immoral mythologies. We complete our teaching about God by shewing the one Almighty Spirit to be the Father of men. Thus, the most vital truth we have to teach about God, requires to be taught with much care and with many references to the teaching of Christ ; else our hearers will never enter into its riches. But, when so taught, its results are priceless. Those who have lived their lives in horrible fear of evil spirits, of demons, or of cruel vengeful divinities, now enter into joy and peace, if they



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believe in the love of the Father, and venture on it. The thought of God's love wakes such a response in the human heart that even those who hold by old outworn creeds constantly declare that their God is the Heavenly Father.

B. The second essential element in Christianity is God's progressive revelation of Himself in history. This truth must not be omitted, for without it the Fatherhood can never be felt to be a living reality. This taught, however, all else follows. The revelation to Israel has then an intelligible meaning; the light contained in other faiths is explainable; and the incarnation of the Son of God becomes not only credible but necessary. The results of the introduction of this idea into the mind of a people are very great, even if they do not accept Christ. The old cosmology now seems fantastic and tawdry. If it contains a cyclic conception of time—the ages running a course of degradation and then beginning anew, as in Greece and Rome, in Hinduism and Buddhism, the Christian idea will produce revolutionary results. As God is active in history, working out His own great end, history begins to have a meaning. Development is seen to apply to human affairs. Men begin to hope to escape from the thralldom of stagnation. Progress is possible. Nothing contributes more effectually to a national awakening. But the Father's self-revelation in history can be intelligible to us only if it culminates in a definite utterance. He would be no true Father if He did not express Himself clearly to His children. The outflashing of the full glory of the Father's character in the face of the incarnate Son is required, in order that the Fatherhood itself may be secured for us. The ethical life of God becomes a credible, intelligible reality to us, only when we see it unfolded in the life of the Son on earth. Thus we can see that the absolute value of Christ as God manifest in the flesh is a truth that is essentially necessary, in order that we may be able to hold the Fatherhood honestly and intelligently. We have already seen that the history of the Church proves this truth to be necessary for fruit-bearing. The work of the mission field fully corroborates. It is only when the Incarnation is frankly held that Christian ethics and character, the Christian heaven and the expansion of the Kingdom, appear in power.

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There is a further point with regard to Christ. The self-revelation of the Father in the Son culminates in the Cross. In the death of the Son for man's sin the Father's heart is fully laid bare. Apart from that it would not be possible to believe that sin casts a dark shadow over the life of God, that His heart is wrung with pain for us, and that He is ready to suffer and to pass through self-sacrifice for His human children. But in revealing the love of God the Cross reveals at the same time the unrelieved evil of sin, in that it costs the Father so dear. Apart from the Cross, the consciousness of sin never has the poignancy which is such a startling characteristic of the teaching of Christ, of the whole New Testament, and of the best Christian life. Christianity can never do its deepest work without the Cross.

The teaching of the Cross is the most powerful moral weapon we have in dealing with a non-Christian people. The chief result is the slitting of the centre of religion from knowledge or ritual, or whatever it may be, to character. The Cross compels men to realize that the one tragedy of human life is sin, and that the work of religion is to make men righteous. Secondly, the Cross kills belief in merit, that cancer which eats out the heart of piety in Hinduism, Buddhism, and Islam. Instead of merit there leaps up the consciousness of the awful guilt of the human soul and the need of reconciliation. Lastly, in the light of the Cross men realize that animal sacrifice and every other form of external offering are altogether without value. Many curious apologies are spun in defence of them; but the Cross drives home the conviction that the only true sacrifice is self-sacrifice.

C. The third essential element of Christianity is the Christian idea of man and the Christian ethic which springs therefrom. Christ's teaching about the Fatherhood implies two things with regard to humanity. First, God created man in His own image with a view to sonship; so that every human personality is a finite copy of the Infinite, free, moral, spiritual, possessing all the capacities for a happy filial life with God. Secondly, the Father loves each human child with all the strength of His heart. Every human being is thus essentially a child of God, and can never lose this high

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parentage nor forfeit the Father's love, even when wandering farthest from the true life of a son.

From this concept spring several principles of infinite reach which give the Christian ethic its special character. Of these we shall briefly mention three :—

(1) The Fatherhood gives every human being a pricelessness and a dignity otherwise unthought of. What must be the value, and what the high dignity, of the soul on whom God showers such affection, for whom He has given up so much ! This truth, even when only partially understood, exercises a profound influence both inside the Church and outside. For millenniums the peoples of the world counted human life as trash. The exposure of infants and old people, human sacrifice, neglect of the sick, the diseased, and the famine-stricken, murderous cruelty to accused and imprisoned persons, wasteful carelessness of women and children, reckless destruction of slaves—all this has been far more common, not merely among savages, but among the ancient civilized nations of the East, than most people have any conception of. The knowledge of man's high dignity and value comes to such peoples as the dawning of the day. In India one can watch the process, and see communities, which a generation ago were utterly careless, beginning to think of philanthropic work and agitating for the abolition of the worst of the old abuses.

(2) The Fatherhood brings with it the brotherhood and equality of all men. Indeed, the Fatherhood is an empty metaphor, unless it compel us to regard all men as brothers and as equals. Then if men are brothers the true definition of duty is brotherliness, a brotherliness the breadth and depth of which are measured by the love and self-sacrifice of the Father. Hence caste, with its cruelty, injustice, and degradation, stands condemned, race distinctions and race feeling are seen in their true colours ; slavery becomes unendurable ; and every custom or institution which puts man or woman in an unworthy or degrading position reveals its inhumanity. The same principles give woman her true place beside man, make polygamy hateful, and concubinage horrible. To keep woman in ignorance, in seclusion, and in utter subjection is seen to be the grossest folly.

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(3) The Fatherhood brings home to us the essential spirituality of man's nature. Morality can never again be the mere external performance of stated actions. The child does right only when he does the Father's will from the heart. The inwardness of righteousness is thus placed on a sure foundation. Our relation to our Father secures also our independence and freedom of conscience. No man can come between the soul and God. Wherever the Fatherhood is understood, toleration becomes a right, and the tyranny of caste, custom, and sacerdotalism is seen to be irrational and degrading. Hence only under Christ's influence has human personality come to its own. The full rights of freedom of thought, of conscience, and of action are nowhere secured except where the Christian doctrine of man has gone.

The inwardness of morality and the obligation of brotherhood working together produce the most searching elements of Christian ethics. The point of view is thus reached whence I see that I cannot look for forgiveness from my Father unless I forgive my brothers, and that I cannot worship God while my brother and I are on bad terms. The same thoughts lead to that lowliness of heart which is in itself Christian humility and which makes true meekness amidst the grossest insult and cruelty.

(D) The fourth part of essential Christianity is redemption and the Christian life. The view we were led to take of the Crucifixion gives us our conception of redemption; and therefore we need say only a word on the subject here. The prevalence of theories of redemption in non-Christian lands makes it the more necessary that we should preserve to the uttermost the full living truth of the re-birth of the sinful soul through personal union with the Son of God.

When we turn to the Christian life, we reach that part of our subject where it is most clear that dogma has little value, and that the preaching of a living spiritual religion may produce effects of the supremest importance. Our own time has been especially fruitful in methods for the freshening, the deepening, and the steadying of the spiritual life. All these may be kept in view as practical expedients. There are

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three aspects of the Christian life which must be emphasized in our preaching. These are:—

(1) The Christian life is a participation in the life of the eternal God. We must teach men that it is their privilege really to live with God, and to grow into righteousness on His strength. We live the life eternal, the life whose holiness is proof of its immortality. Other faiths promise union with God, but they fail to get rid of human sin, which bars the way. Christianity gives vital union, because it leads men through the Cross.

(2) The Christian life is filial. The Christian has a son's feelings towards God and can deal with Him as his Father. He finds the doing of his Father's will a delight. Service and self-sacrifice for one's brothers are no burden to the spirit that is truly filial. This aspect of Christian life is a great safeguard against formalism. He who keeps the son's heart towards the Father will not wander out into the desert.

(3) The norm of Christian conduct is found in Christ. The Christian freely accepts Jesus as Lord, finding in His earthly life the Fatherhood of God and the brotherhood of men worked out in the loftiest ethical conduct and that saving service of men which builds up the Kingdom, and looking up to Him in heaven for guidance in the daily task.

E. The fifth and last section of what we conceive to be essential Christianity is the Kingdom and the Church. In our preaching the Kingdom must occupy a large place, as it does in the teaching of Jesus. The Kingdom covers the whole work of Christ with all its Heavenly connections and powers, as well as all its earthly manifestations. The central position of the Kingdom in Christ's teaching and its great utility both as an intellectual and as a practical stimulus are so evident that all acknowledge it an essential element of our faith, but there are those who urge that our Lord gave no teaching about the Church and had no intention of founding it. It seems to me that the day of such objections is passing swiftly away. The science of religion makes it increasingly clear to us that each religion necessarily organizes itself for the accomplishment of the ends it has in view. Can we believe that Jesus had not insight enough to perceive that organization



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would be necessary for His followers : that He failed to realize that the new wine would require new bottles to contain it ? In any case the experience of Christians throughout the centuries and on the mission fields to-day is quite decisive. The Church is absolutely essential for the life and growth of Christians and the progress of the cause.

And if the Church is one of the essentials, then Baptism and the Lord's Supper are also essential ; for the former is the ceremony of entrance into the Church, and the latter is the ceremony of continuous membership. Some may not call Baptism an essential, and in India there are a few who say that missionaries should not ask their converts to receive Baptism, because that cuts them adrift from Hindu society, but should advise them to remain in caste, in order to influence Hinduism from within. To show adequately the essential importance of Baptism would involve an analysis of the significance of ceremonies as such, but an illustration may suffice here. Shall we do away with the marriage service ? It is a good analogy to Baptism, a ceremony, which can never unite a man and woman in faithful love if they are not already one, just as Baptism cannot unite a man with Christ. Yet each ceremony has its large uses, making clear to the parties how serious is the obligation they are undertaking, making the promise of loyalty known to all the world, and thus giving the parties powerful reasons for steady faithfulness.

But we make bold to say that Baptism, far from being otiose, produces most precious moral and spiritual results, at least in non-Christian lands. It makes the convert's decision for Christ a real decision, a decision carried out in action and involving usually heroic courage and self-sacrifice. Could anything be healthier for a young Christian than to come forward and say, as Bunyan puts it, "Set down my name, sir." Could anything be a healthier tonic for the will than to summon up all the resources of the soul and say, "I will stand firm for Christ" ? How can the will be renewed except by some such large and fateful decision ? In India at least Baptism is no piece of empty ritual but a dash to the firing line, a leap to the post of danger. Can we doubt what the mind of our heroic Lord is on this point ?

## Aspects of Christianity Essential to Mankind.

As to the other point, every missionary will agree with me that, while it seems on the surface as if a convert would be able to exercise far greater influence from within Hinduism than from without, experience has proved a thousand times that the expectation is a complete delusion. The man who remains in caste is a very feeble rushlight indeed; and his spiritual life usually suffers severely. Nor is the reason hard to find. The fact is, no man can live in Hindu society without acknowledging in one way or another the gods of Hinduism. He may never go near a temple, and he may refuse to take part in the daily worship of the family idols; yet in the recurrent festivals, in the observances in honour of the dead, and in the domestic ceremonies he is compelled to take part in that which no Christian can countenance. Had the early Church taken up this attitude, there would have been no martyrs. The Brahma Samaj, which has many reasons for remaining close to Hinduism, has been compelled to withdraw completely from the pollution of Hindu society and sacerdotalism. **can we afford to be less scrupulous than they?**

We conclude with this thought, that if we Christians are to be a missionary host, if we are to win the world for Christ, then we need to keep steadily before our eyes the splendid ideal of God's Kingdom straining forward to bless the whole human family, and we need to gather our forces in the visible organization of the Church. For, if the Kingdom covers the whole of the work of Christ, then the Church is essentially the army of His followers marshalled to establish His glorious Kingdom.

## Can Prayer Accomplish Anything Apart from the Man who Prays?

The Rev. Professor Edward I. Bosworth, D.D.

United States of America.

WHEN a man prays, what actually happens? If some kind of spiritual photography could catch the soul in the act of prayer, what would be revealed? What is the environment of the soul at prayer? Is the soul alone, or is Another there, vast and enfolding? If Another is there, what goes on in that Other when the soul of the man prays? Is there any change in the enfolding Other when the soul of the man prays?

These are questions suggested by the topic. In answering them we must of necessity make one great assumption and proceed to reason from it. In a previous address we have seen the reasons for making this assumption. We assume that there is Another, a vast and enfolding personality, a parent personality of which the human soul is an offshoot. There is a personal environment about the soul which is always saying to it:

"Oh heart I made, a heart beats here."

That is, we assume the truthfulness of the great teaching which came to its fulness in the personal religious life of Jesus—the nearness and the Fatherhood of God.

What does the soul of a man do when it prays to the Heavenly Father? It rises up in love to make conscious gift of itself to the Heavenly Father and to take in return whatever the Heavenly Father may give. When the soul prays thus does anything happen apart from the praying soul? Is there movement in the Heavenly Father? If there is the slightest propriety in calling God our Father, it is necessary to say that the heart of the Father goes out in love to the soul of His praying child and makes itself felt there; the soul of the child touches the soul of the Father in some special way, and the soul of the Father touches the soul of the child

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in some special way in response to the prayer. This conception may seem to represent God as changeable in a certain sense. God's unchangeableness is an unchangeableness of love, and not an absolute inertia. To ascribe absolute inertia to God would involve a denial of personality, for an essential element of personality is varied activity.

In prayer, then, something does happen apart from the man who prays. The soul of the Heavenly Father is stirred and sends something back to the praying child. There is an inter-play of feeling between the human child and his Heavenly Father. We shall not easily over-estimate the value of prayer so conceived. Such inter-play of feeling purifies the human soul and must give satisfaction to the Heavenly Father. A human father is pleased when his children come to him wanting nothing except to be with him for a little time. As the relation between a son and his father develops, the son cares less and less for the things that he may receive from his father and more and more for his father for his own sake.

Can anything besides feeling pass from the heart of the Heavenly Father to the heart of His human child ? All that we know about the relation of persons to each other gives us reason to say that not simply feeling but thought also can pass from the mind of God to the mind of a man. Persons are able to put thoughts into each other's minds by the use of words, by gestures, by the glance of an eye. It seems probable that by telepathic action they may even think thoughts directly into each other's minds without the use of word, gesture, or look. In another address, as has been said, we have seen reason for calling God in some vital sense a personal being. It is necessary, therefore, to conclude that God can do what other persons can do, namely, put a thought into the mind of a man. The Heavenly Father can produce not only a feeling in the heart, but also an idea in the mind of His human child.

This opens a wide door for answer to prayer, for it involves not only the power of God to put a thought into the mind of the man who prays but also into the mind of some third person, or into the minds of many persons. Have you need of guidance in some emergency ? In answer to your prayer God may put

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a thought into your mind that will give you the needed guidance. He may so influence your mental processes that you shall rightly reason out your course of action. Do you need money for some good purpose? God, by putting a thought into your mind, may show you how to get it, or by putting a thought into the mind of some other person He may lead him to send you what you need. Here seems to be wide scope for answer to prayer, because almost all of the petitions we ever have occasion to make to God are such as can be answered by His producing feeling and thought in the mind of some man. The power to do this, as has been said, is inherent in the very nature of personality. We may therefore without hesitation attribute this power to God, since the assumption with which we started is that God is, in some real sense, a personal being.

There are, however, certain objections to prayer felt by many earnest men, which are not fully met by the position just taken. The chief of these objections should be considered here.

First of all, it is often thought that since we live in a world of law and order, where an unvarying cause produces an unvarying effect, there is no place left for God to make things happen in answer to prayer. The first word of reply to this objection should be one of appreciation. We have reason for gratitude that we live in a world of law and not in a world of caprice or chance. We must be able to count upon the steadfastness of the so-called forces of nature if we are to forecast results in a civilized way. There is, however, one thing that becomes more and more evident with every advance in human experience, namely, that the so-called forces of nature which surround us are extremely susceptible to the influence of a personal will. The more we learn about the forces of nature and the laws of their action, the more we are able to do, not in spite of them, but by means of them. Every advance in acquaintance with these forces increases our power to answer the appeals of our fellow men for help. Three thousand people are in imminent peril in mid-ocean. Once there would have been no hope for them, but since the personal will of men has learned to mani-



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pulate natural forces the wireless sends its radiating appeal, great ships change their courses and hurry thither from all points of the compass to answer the cry for help. Soon the air will be full of aeroplanes flying swiftly to every point of need. The forces of nature do not keep persons apart ; they facilitate intercourse. They are mighty devices for enabling men to answer each other's calls for help. The unvarying regularity of their action is what makes them serviceable under the manipulation of a personal will. Since men can so use them, much more can God answer the prayers of His children by means of them.

It seems evident, however, that God does not intend frequently to answer prayer by co-ordinating natural forces in unusual ways. If we were near to death for lack of water in a desert, where it never rains, we should not have faith to ask God so to co-ordinate natural forces as to produce rain. We should rather ask Him to put into the mind of some man the thought of going out into the desert on some errand that would incidentally result in relief to the sufferers. God has evidently purposed to leave the sphere of natural forces to man for his investigation and conquest. He has let men freeze to death with undiscovered beds of coal beneath their feet ; He has let the generations suffer pain for centuries with the elements of undiscovered anæsthetics about them. We would not have it otherwise. The zest of life is in overcoming difficulties under the spur of fearful necessity. A wise father leaves his children to find out many things for themselves. He does not intervene to make life easy for them at every point. The independence and self-respect essential to character result from difficulties met and overcome.

A difficulty of a different sort is sometimes raised by earnest minds wishing to pray. God is supposed to have planned all things, great and small, from the beginning. If the occurrence of the thing prayed for is in His plan it will certainly occur and there is no need to pray for it ; if its occurrence is not in God's plan, it will not occur and it is useless to pray for it. The futility of this objection to prayer appears sufficiently for practical purposes when it is noted that if it proves anything it proves too much, for it proves that it is useless

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to ask any one for any thing. I may not ask the simplest favour of my friend because if God has planned that my friend shall grant the favour, grant it He will without my asking. If God has not planned it, grant it my friend will not, no matter how much I ask him. Such reasoning is recognized at once to be foolishness, for we know perfectly well that we constantly get things from each other by asking each other for them. Even so we may get things from God by asking Him, for He also is a person.

Another and more serious objection to prayer that arises in many earnest minds is this—since God is a good Father, He will surely give good gifts to His children without waiting to be asked. Certainly a good father does give many good gifts to his children without waiting to be asked. Does God always wait for the prayer of His child before giving a good gift? Can He not always be left to do what is best without any presentation of a human petition? Regarding this, several things may be said. First of all, it is abnormal for a child to suppress all petition. In a free, spontaneous family life, children ought to make all their wants known without restraint. Furthermore, a father often waits before doing a good thing for a child, until the child cares enough about it to ask for it. It might be unwise to give it before the child cared enough for it to ask for it. Still further, it is often the policy of a father to do things in such a way as to give the largest feasible share in the achievement to his children. Character is developed by giving them large and responsible part in the enterprise. Prayer is a way of working together with God. Genuine prayer is not mere words. It involves as real an output of vital energy as is involved in an act of the will of God. It is a normal, wholesome way of working together with God, and for such co-operation God might sometimes wait before proceeding to action.

This objection assumes a more difficult form when the prayer is in another's behalf. Would God wait before doing a good thing for one of His children until another child asked Him to do it? Certainly, God would do many things for His child in need without waiting for another child to ask Him. But is it even proper for a child to suggest to his Heavenly

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Father the doing of a good thing for one of the other children? Is so-called intercessory prayer ever anything except an impertinence? The answer to this question appears clear when we stop to consider the moral purpose that the institution of the family serves. At least a large part of the moral purpose of the family is accomplished when the children become unselfishly interested in each other. The family is an ethical success when each one of the children comes to his father and says regarding some good gift, "I wish you would give this to my brother." Therefore, it is not at all strange that a father, for the sake of securing this great ethical success, should sometimes wait before doing a good thing for one of the children until another child has time to realize his brother's need and to say "I wish you would do this for my brother." It is not inconceivable that God should sometimes wait before doing a good thing for some of His children in one country until some of their brothers in another country should have time to see what brotherhood means and to pray for their brothers in a foreign land. Such waiting may sometimes contribute to the accomplishment of God's great purpose to fill the earth with a race of brotherly men, profoundly interested in each other.

Prayer, then, is never an effort to bend the will of God. It is never an effort to persuade God to do something He would rather not do. It is, instead, the normal, reverent rising up of a son of God to inquire whether there may not be some good thing which the Heavenly Father wishes to do so soon as He can have the co-operation of this son through prayer.

There are three classes of things in an ideal human family. First, the things that the father does for his children without waiting to be asked. They are many and of fundamental importance. So God pours the great gifts of His love lavishly into the lives of His children without waiting to be asked to do so. No one asked Him to send His Son into the world. In the second place, there are the things that the children ask for and are refused. In the spontaneous life of a happy family all requests wise and foolish may be freely made. Many of the requests of little children are certain to be foolish.

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In God's great family the oldest of us are but little children in the eternal life and certain to make many foolish prayers that God is too good to grant. Because God does so many things without waiting to be asked and refuses to do so many things that He is asked to do, we are sometimes inclined to think that there is no place for the prayer of specific petition. But in God's great family, as in any other, there is a third class of things, namely, those that are given by the Father only when and because the children ask for them.

Some thing does happen, then, in prayer apart from the man who prays. Prayer is not a deluded soul rising to make conscious gift of itself to an imaginary Father. Prayer is not lifting up pitiful hands to brazen, unanswering skies. There is a living God, a Heavenly Father. He is near at hand, waiting to listen to His child's voice and ready to answer. His heart is stirred by prayer. The heart of him who prays is stirred by the answer. The minds of men receive thoughts from God in answer to their prayer. All the mechanism of the world is so arranged as to enable the living God to act freely upon the lives of men.

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet ;  
Closer is He than breathing and nearer than hands and feet."

Jesus was no false guide when He spoke with full conviction out of the experience of His own life of answered prayer and said : " Ask and it shall be given you ; seek and ye shall find , knock, and it shall be opened unto you for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened."

## The Realization of Jesus Christ : By the Practice of His Presence.

K. C. Chacko, M.A.

India.

RELIGION in all its phases may be regarded as a "prayer for life." Real satisfying life has always been believed by man to be bound up with fellowship with the Living God. It is often pointed out that while the history of the non-Christian religions presents a picture of man's quest after God, in Christianity we have the story of God's quest after man. Shall we not then say that the realization of Jesus Christ means the receiving of God's friendship by man?

But if this is so, why does not the Christian Gospel receive a more ready response in the hearts of sincere seekers after God? Are there not **then in non-Christian lands to-day** who are seeking fellowship with the Infinite? Has India altogether lost her longing for redemption from bondage to the transient goods of this world? Has she given up her yearning for participation in the very life of the eternal all-satisfying God? That India has not, as yet, this satisfaction for which she has been yearning for centuries will be clear to any one who has had opportunities of knowing intimately a serious-minded Hindu student. With the enjoyment of all the good things of this world including those which Western culture and Western civilization have made possible for him there runs through the entire fibre of his being an unspeakable sense of the emptiness of life. The multitudinous forces at work in the world upon which he is dependent for the maintenance of his life, as well as for the execution of any of his purposes, he can neither fully understand nor control. Death, decay, and disaster, which he sees all around, remind him that so tender a plant as love cannot grow on this earth. He is not a stranger to the experience of the Apostle; "The good which I would I do not: but the evil which I would not, that I practise."



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But very often he reckons this as forming but a part of the general unsatisfying character of the whole world which leads him to cry out, " Wretched man that I am ! Who shall deliver me from this world of *maya* (delusion) ? "

Is it at all surprising then, that the highest spirits in India are slow to respond to the Gospel message that this world is God's world where God has been in Christ definitely revealing Himself to the children of men as the God of love ? There would be cause for little surprise if the Christian Gospel stands merely for one more expression of man's attempt to commune with the Infinite ? For one great lesson which has been driven home to the Hindu mind by the long course of his religious history with its insistence upon the ineluctable law of Karma retribution, is man's absolute helplessness to effect anything worth achieving in this world — most of all to find out by searching the Infinite God.

But surely Christ's message is just for the weak and helpless, for all those who are weary and heavy-laden. He unhesitatingly invited all who thirsted to come and drink freely of the water of life. Yet before the Hindu takes the step of following Jesus with all that it involves or cutting himself adrift from home and society, is it not natural for him to look at the lives of those who are already Christians ? May he not expect to see some striking difference between the lives of those who are Christians and of those who are not ? The Hindu may listen to the tale of sacrifices which the Christian is making in the name of his religion. But has not the Hindu been able in the name of his religion to leave home and to make sacrifice of a thousand other things which are dear to him ?

What then can bring home to the Hindu the reality of Christ's power to lead His followers into abiding fellowship with the invisible God ? There is surely one thing in our Lord's life which draws the Hindu to Him more than almost anything else, for he realizes how hard it is for him to show anything like it in his own life. The Indian Pantheist no less than the Western Agnostic has never been able to manifest towards his fellow men anything like that love which our Saviour manifested throughout the earthly period of His life. For while love in varying degrees is known in the lives of all

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men, it can come to its highest only when it is confident of its dignity and its everlastingness. Love rejoices to give itself and all that it has in the service of the loved one, but if the world of sense is *maya*, love possesses nothing which it sees to be worth keeping to itself or giving to another. Because Christ trusted absolutely in the omnipotence as well as in the love of God as operative in this world. He was able to give Himself up to the loving service of His fellow men with an undying optimism which had faced all the facts of life and which the true instinct of man perceives to be inseparable from real love. In Jesus of Nazareth, as Professor Cairns has somewhere expressed it, "for the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the absolute power of that absolute Love and in the liberty of that Love to help Him."

The love of Christ, therefore, is something which the Hindu cannot manufacture in his own life and which he can by no means explain away. He can give his goods to feed the poor or give his body to be burned, but to love the untouchable Panchama as oneself, who can do that? The one thing which can help the Hindu to take seriously the Christian's witness about the reality of his fellowship with God in Christ is the manifestation of the same Christ-like Love towards his fellow men and the same voluntary emptying of self for their sakes day by day.

If the world is right in testing the reality of our friendship with God by the reality of our friendship with men, can the disciple refuse to take up the challenge? Or will the disciple also plead weakness in the name of Him who claimed that His strength is made perfect in weakness? If the disciple consciously excuses himself on the plea of weakness from the claims of love in any single case, how can he commend his Master with confidence to another who is sorely tempted in some other point? If the Master expects us to live this life of love in our poor human strength we have no message to those who accept in theory the Fatherhood of God and the brotherhood of man. Christ cannot mean much more to us than to those Hindus who regard Him as the greatest of teachers.

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But thanks be to God that every real Christian continues to be a Christian not merely because the Christ of history has become for him the teacher of valuable truths about love to God and love to man, but because he knows the Risen Saviour's spiritual presence to be the power that enables him achieve this. "We love, because he first loved us." Many a non-Christian is trying to love, being inspired by Christ's example. But we are changed by the Spirit which is the Lord. Our love is rooted in reality because He is with us always even unto the end of the world. "I am the vine, ye are the branches." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me."

The spiritual presence of the Risen Saviour with the Apostles is the only explanation of the rise and the spread of the Christian Church so soon after Christ's death. Nor can any real Christian life be adequately explained in any other way. Nothing but a real experience of the Risen Saviour's presence can bring to man absolute confidence in the availability of God's power for the service of love.

And surely the chief question, on the answer to which depends the evangelization of India, as of other non-Christian countries, is not primarily whether the Christian Church is able to formulate theology so as to fit in with the line of thinking natural to these countries, but whether Christian men and women will witness to the reality of the Saviour's presence and power by manifesting His love in their daily relations with those among whom they are called to be witnesses. A band of Christian men who would follow Christ's example of self-emptying to the uttermost, whenever brotherly love demands it with joyful confidence in God's resourcefulness and in the coming of His Kingdom would do more than almost anything else to make the Hindu realize that to the Christian, no less than to the Hindu sage, the world in itself is absolutely unsatisfying, but that Christ is able to satisfy abundantly.

The particular ways in which we are to manifest Christ's love in our dealings with our brethren, the Saviour alone can reveal to each one who waits upon Him day after day, and this as we shall presently see is one of the supreme reasons why the definite habit of daily waiting upon Christ is essential in

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a Christian's life The world needs to-day as ever the message of the Risen Saviour's presence, available to all who will trust in Him. Nothing can help the non-Christian to attend to the fact of Christ until the Saviour wins his allegiance and devotion, so much as the witness to the reality of His presence given by a man who like Paul of old has been able to manifest in an ever-increasing measure in his daily life Christ's own love. And perhaps there is nothing which hinders the non-Christian from regarding Him who claims to be His personal Friend and Saviour with anything more than a purely theoretical impersonal interest as the profession and preaching of the name of Jesus by those who show nothing of His love in their own lives. Can there be any more serious circumstance which should make all who love the Lord humbly cry out, "Search us O Lord and prove us; see if there be any way of hate in us."

We may then understand by the realization of Jesus Christ an ever-deepening friendship with God manifesting itself in an ever-widening friendship with man, and also in a growing sense of the awfulness of sin. This realization involves the receiving by faith as a free gift of the Risen Saviour's spiritual presence with an experience of His love, power, and self-emptying for the Kingdom's sake.

Those who have once experienced the joy of forgiveness through Christ and the power of a definite practice of giving thanks to God in all things will not be content merely to allow a few sleepy moments for the Review Hour at the end of the day, but will wait for that sweet hour of "peace" with a far deeper spirit of longing and preparedness than they do for their physical food. "Lo, to whom little is forgiven, the same loveth little." "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" The importance of this Review Hour is not so often emphasized in Christian teaching as that of the Morning Watch, perhaps because those who have not learned to begin the day with the Lord cannot be expected to close the day with Him, while those who have been following the Master's footsteps will not fail to be strengthened with the same Heavenly manna even unto the close of the day.

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Every day brings us new opportunities of manifesting God's friendliness to our fellow men, and of thus deepening our friendship with God. But if we are to maintain the consciousness of Christ's presence in all that we do during the day, there is nothing which the unanimous verdict of Christian experience points to as being more essential than beginning the day alone with Christ.

In the first place we need to wait upon the Lord every morning, as we have already noticed, in order that we may be sure that we know God's plan for us during the day—at least so much of it as God wants us to know before we begin the activities of the day. Our consciences, in order that they may be reliable, need to be brought into entire subjection to Christ, and to make right decisions often requires more time and quiet than can be secured in the midst of the activities of the day. How many temptations to ease and selfishness we could easily have conquered in the days that are past if we but had time to stop and realize how Christ looks on them. Our life of friendship with God and with man is to find daily expression in a number of definite choices we have to make in relation to our conduct during the day. Every action of ours not only forms a link in the chain which binds us closer to, or draws us farther away from, man and God, but also involves consequences which act and react upon the lives of individuals for whom Christ died in ways the realization of the intricacy and seriousness of which is almost sufficient to paralyze action in the case of an honest and loving soul. Blessed are they who know that in this case, as in other cases, that if the Son of Man sets them free they shall be free indeed.

Loving service is not the same thing in the case of all men. It is not enough for me to be in the general spirit of loving and serving. This particular man whom I shall meet at that particular hour this day has got certain special needs, and I have to ascertain how I can best serve him and thus express my love to him in Christ Jesus. Unless I receive from the Lord my sufficiency for this particular duty, I am unready for it. And whether I am aware of it or not, my friend knows that I am not the man who can help him. Christian workers in foreign lands need to be specially prayerful if they are not to give stones when



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needy men ask for love. Who can think of the pitiful failures which have thus been made in the name of Christ and of how even by experienced Christian workers and of the tremendous loss which the Kingdom of God has sustained thereby, without praying that God will help all Christian men and women to spend more time at Christ's feet, even though it may mean the spending of less time in what the world—and unfortunately perhaps even some Christian societies—would recognize to be "service."

Let us note the two pieces of sane advice which Henry Clay Trumbull refers to as having been given by two clergymen when they were questioned about the necessity of preparation for public prayer: "Remember, young men that God does not inspire vacuity." "God puts no premium on slovenliness. You need God's help if you have done your best to make yourself ready for His service. You have no right to ask His help if you have neglected preparatory thought and prayer."

In the second place, beginning the day with Christ is essential in the life of a Christian in order that he may be sure of the sufficiency of Christ's grace to enable him to do all that God wills him to do during the day. Failure in showing Christ's love in our daily lives is as often due to our not crucifying our self strength as to our not crucifying our self will with Christ. "Without me ye can do nothing." Yet the Christian often seems to be able to do a great deal without Christ. To do an act involving much sacrifice on behalf of our fellow men may sometimes be possible with man, but the doing of it in the love of Christ with all that it stands for can be accomplished only in Christ's strength. Hence we cannot by ourselves do anything which is pleasing to the Father.

May we not perhaps see in this one reason why much of the so-called sacrifice of Christian workers does not produce that fruit where by the Father is glorified. Our natural tendency is to attempt to do even God's will in our own strength, and our dying to sin with Christ needs to be worked out in as much detail about the strength in which we attempt the day's work as about the spirit in which we ascertain the day's work. "I am crucified with Christ . . . but Christ lives in me." "I can do

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all things through Christ which strengtheneth me." "They that wait upon the Lord shall renew their strength."

"We kneel, how weak! we rise, how full of power?  
Why, therefore, should we do ourselves thus wrong,  
Or others—that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,—  
And joy, and strength, and courage are with Thee."

In the third place, Christ requires not merely our work but ourselves, and our love. We need not merely God's gifts but Himself and His love. Our hearts too can understand St. Augustine's cry, "Lord, Thou hast made us for Thyself and our hearts are restless until they rest in Thee." Christ can do nothing with our souls unless we keep them open to the influence of His love. After every act of disobedience we have with true penitence to open the door of our hearts afresh and allow the King of Glory to come in. Prayer, it has been well said, is the great opportunity which God has with us. It takes time before we curiously ourselves with Christ and enable the Holy Spirit to make us conscious of the Saviour's abiding presence with us going before us and leading us into the path wherein we should walk.

Horace Bushnell, Bonar, McCheyne, and several others will testify how much of their realization of Christ's presence with them throughout the day really depended upon the regular observance of stated hours of retirement. May we not think of the practice of Christ Himself, our great example in all things? If for any man, work was really communion with God, it was for Christ. Yet "He went up into a mountain and continued all night in prayer to God." "He was alone praying." "And going beyond the disciples a stone's cast, He knelt down and prayed." "He went as his custom was unto the Mount of Olives."

We can easily see how even the daily practice of fellowship with Christ is apt to become a mechanical routine if we do it merely because others have found such a practice helpful. We who have entrusted Jesus with the sole responsibility of our whole lives should get from Him the final word about this as

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about all other things. "To his own master he standeth or falleth." We must be sure that we have ultimately bound ourselves to observe the Morning Watch because it is part of our Master's plan for us each day, and that therefore His strength will not fail us in overcoming all the obstacles which so often stand in the way of our meeting with Him at the hour which He appoints. We need also special grace to remain in His Presence without hurry so long as He allows us in order that we may be sure that we are following Him, and not going alone into the day's work. Time is one of the greatest talents entrusted into our hands, and we may be confident that our Lord will not keep us longer with Him on the Mount than is absolutely necessary in order that we may do the work of the Lord on the plain, even the daily work of bringing others also into this joyous fellowship with the Lord of Life.

The help which the study of the Scriptures is calculated to render us in the realizing of Christ's Presence and the knowing of His will, we the members of the Eastern Churches—I believe, because of the special temptations we are under of neglecting it—are specially anxious to emphasize in this connection. And the place which intercession ought to occupy in our hours of retirement with God cannot be too strongly borne in upon the hearts of us all at the present day, when the urgency of the work which has to be done often tempts even strong Christian workers to forget that the work is the Lord's.

Shall we not then remember one another during these days that our contact one with another may speak to us more clearly than ever before of the reality and universality of the salvation which is in Christ Jesus because of the reality of the love which we bear toward one another? Let us thus keep the unity of the spirit in the bond of love and thereby hallow our Heavenly Father's name before those who know not Christ.

## The Realization of Jesus Christ : By Seeking to Meet the Needs of Men.

G. B. A. Gerdener, M.A.

Union of South Africa.

IN the heart of Africa, that greatest unevangelized territory of the world, a traveller once came upon a scene which may well evoke the compassion of even the most callous and indifferent. Arriving at a village, he found it deserted, and upon enquiry ascertained that the whole tribe had resorted to a neighbouring hillside. There he found them with upturned faces and uplifted hands as if in the attitude of prayer. The reason for this strange attitude, they explained, was a report which had reached them that the white man was in the habit of praying to his God every seventh day. This God they knew not; this seventh day they understood not, but the desire for communion with the Unseen had driven them into this practice in the hope that the God of the white man might send them full news of this report. Literally, "Ethiopia shall stretch out her hands to God." This is one picture to keep in our mind as we consider our subject. The other picture is in the words of our Lord to Thomas, "Behold my hands," and in His parting benediction, "And he lifted up his hands, and blessed them. And it came to pass, while he blessed them he parted from them, and was carried up into heaven." These are two preliminary conditions which we may well ponder: Uplifted hands of need—outstretched hands of blessing!

Is it necessary to convince any one in this Conference that all men have needs, the greatest need being that of Jesus Christ? All classes, races, and ages need Him, as Saviour and Lord, as Redeemer and as dominating Power and inspiring Ideal. The respectable, earnest, ambitious man needs Him not less than the prodigal and the outcast. It is wonderful how good a man can be without being an avowed disciple of Christ, how much morality is possible without evidence of religion!

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Hundreds and thousands can testify to-day with the rich young ruler, "All these things have I observed from my youth." Their heredity, environment, and application are the antecedents of a loving disposition and a useful life. And yet these men, if they honestly examine themselves, will have to face Jesus with the question of the rich young ruler, "What lack I yet?" Jesus' reply contains the statement, "If thou wilt be perfect, sell all that thou hast." No man possesses the best, the highest, the perfect by himself, not even the most cultured and most attractive. Without Christ a man's possibilities are limited to himself, and

Unless above himself,  
He can erect himself.  
How poor a thing is man!

All men need Christ, because Christ alone can make men perfect—saving from sin and supplying deficiency, an Inspiration and an Ideal, as well as a Saviour, the Finisher of faith, as well as its Author. Salvation is a calling as well as a gift, progressive advancement towards the full stature in Jesus Christ as well as initial regeneration by faith in Him. No man can reach his best without Christ. Every one needs Him to be saved from shortcomings as well as from sin—for this life as well as for the next, saved for the noblest and the highest, saved from the ordinary, the mediocre, the commonplace.

All men need Jesus Christ, and Jesus Christ is able and willing to meet the needs of all men. That is what He came to earth for. He the sinless, Man amongst men, yet very God of very God, the Unpatented, the Incomparable, the Adorable. These two facts represent the greatest contrast in the universe. A clamouring demand, a full supply; uplifted hands of need, outstretched hands of blessing; a helpless world, an Omnipotent Saviour. What a pathetic situation, and between these two extremes the Cross, the answer to that demand, the centre of God's supply to the needy world. At that Cross we have taken our stand and between those uplifted hands of need and those outstretched hands of blessing our task is clear, our duty obvious, our responsibility evident. It is not an optional matter, this seeking to meet the needs of



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men. Not to do it indicates a diseased condition and demands readjustment. The very genius of Christianity consists in passing on the salvation it provides. An impoverished, languishing, parasitic Christian life is possible without meeting men's needs, but not a rich, virile, triumphant one. The ascetic ideal represents a morbid, a sickly phase of Christianity. There are manifest advantages in the introspective method of self-examination and Christ-contemplation, but it must be supplemented by the experimental method. The practice of the presence of Christ must needs issue in the practice of His power.

No man can fully realize Christ, who does not conscientiously and earnestly seek to meet the needs of men. This is so because it means, following His example, enjoying His co-operation, and advancing His Kingdom. In seeking to meet the needs of men we are in direct line with Christ's great life-objective and method of work. He came to earth to help, raise up, deliver, emancipate, save ; to commend and construct rather than to criticize and condemn. Again and again He enunciated this dominant principle of His mission, making the peculiar interest of the varied throng He reached the starting point of His activity. The fisherman was to fish better, and fish for men as well after having met the Master ; the woman of Samaria is allowed to give the Lord a drink before He suggests to her to have her spiritual thirst quenched from that great life-giving stream, and then in turn to become a " well of water springing up into everlasting life." The man who had lain thirty-eight years as an invalid at Bethesda's pool does not receive a lecture on therapeutics from the Great Physician, much less a reprimand for his unfortunate impotence, but a prescription which cures body and soul alike. Here indeed was a giant amongst men, Godlike because of His humanness. Never could man get so closely by the side of men or enter so fully into the needs of men as this great, warm, compassionate Heart in a weary, wanting world.

Christ's preferred method of meeting men's needs was the individual. Towering above His addresses to groups and multitudes stand His personal interviews. The majority of His disciples were picked and won one by one. The worth of

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the one lost as against the ninety-nine safe sheep illustrates much of Christ's parabolic teaching, and the value of the unit and its rescue. His interviews with the learned Nicodemus, the insignificant Zacchæus and the blind Bartimæus, are examples of the consummate tact and the varied treatment of this Master-Winner of men. This work Christ still continues to do, this work He calls us to do. As we follow that example can we help realizing more of that model becoming conscious of His presence, discovering His methods, hearing the rustle of that healing garment and catching a glimpse of that eye of love. We become like those we follow and associate with. As we seek to win men we shall find the great Soul-Winner leading us on His hand raised with the enabling commission, "Fear not, from henceforth thou shalt take men alive."

The realization of Christ will be further deepened in this quest for men, as it entails sharing His co-operation. Not only is Christ our once given Model, He also remains our constant Inspiration. While we are saved to work for Christ, we have not Christ's work to do. Gideon, who does a mighty work for God, is clothed in the Spirit of God, Who enables him to do that work; Paul constantly declares, "Not I, but Christ through me." Nowhere is the Divine co-working so essential as in meeting men's needs. It is futile to set about this work alone. Logic cannot win a soul. Pleasing personality and powerful persuasion may win men to ourselves or our view-point, but not to Christ, Who alone can break the bonds and set the captive free.

In this spiritual laboratory, the workshop of soul-labour, an abyss of need and dissatisfaction yawns before the soul-seeker and he learns to cast himself on the eternal resources linking his earthly feebleness to God's Almighty power. Christ's co-operation is indispensable in training and preparation for this work. We need to be schooled in the subject of persevering prayerfulness, tender tactfulness and holy courage. Nothing can be more glorious than bringing men to Christ, unless it be communion with Christ Himself, and this communion receives added zest and glory if it be put to the test and practised from time to time. After waiting upon the Lord

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comes working for Him ; after the mountain top of vision the plain of toil and routine ; after the practice of His presence the practice of His power. Christ alone knows men thoroughly and can reveal their needs to us, His fellow-workers. There is no rule-of-thumb-method of personal work. Every individual case requires separate diagnosis and distinct treatment. Christ alone loves men absolutely, and can impart that love in the bosom of the would-be fisher of men. It is never easy to love men with genuine, unselfish love. To love one's enemy, the outcast, the pariah, the pagan,—to this the love of Christ alone can constrain. Christ alone wins and can fit and use us for one and another as He opens the way. Whether to know, to love, to win men, we are wholly dependent on His guidance, resources and co-operation. No theology, philosophy or technical training are necessary here—but an unshaken conviction of the efficacy of Christ's work and an undying desire to translate that conviction into action. The greatest danger of personal work is not in its doing, but in remaining outside. For every single text of the type of "Cast not your pearls" we have ten of the type of "Let your light shine" and "Compel them to come in." What glorious partnership! What triumphant cooperation! What far-reaching results! Chief of these is the advancing of Christ's Kingdom, which is an added reason for our realizing Christ increasingly and more fully by seeking to meet the needs of men. Paul says of the Corinthians whose needs he has been allowed to meet, that they are his epistles known and read of all men. By doing personal work, he is establishing all round him an environment of those who in turn will live and work for Christ and make it more and more possible to realize Christ.

Meeting men's needs is like dropping a pebble in a pool. Every circle gives rise to another until the whole sheet of water is covered with concentric rings with their common centre. At the heart of all our dealing with souls stands Christ to guide, empower, and inspire our efforts. Influence one man and you touch a group. It is no exaggeration to say that no work has more highly reduplicating power than definite, hand-to-hand, one-by-one personal dealing. Moreover, it is a powerful apologetic and a valuable encouragement to one's own spiritual

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life and experience to see new life bursting out under the Spirit's regenerating power, and then enter the Master's service on all hands. Darkness is dispelled and doubt is dissolved as one recalls an occasion upon which Christ's invincible power has been witnessed breaking in upon a seeking soul. Such personal work is most effective, because of its very definiteness. While the heavy artillery makes the greatest noise and causes no end of consternation, the sharp-shooters, picking off man after man, do the more damage. Aiming at all is like aiming at nothing and hitting it. The best sermons are usually those that are prepared for definite individuals with concrete needs in view. Its very effectiveness makes it difficult, for the devil gives no rest where such heavy blows are dealt against him. But, while all cannot preach, all can do personal work, in a quiet, obscure way maybe, by prayer and life but effective withal.

Revivals and mass-movements represent extraordinary methods of advancing the Kingdom; the most fruitful, most Christlike process is one-by-one. Every individual conversion is an actual rebirth, a living-again, a regeneration. If all Christians, all members of the World's Student Christian Federation were to engage in such definite hand-to-hand work, spiritual awakenings would result, and all the world would be evangelized. It is sheer mockery to pray and long for these results as if they necessarily meant a great upheaval, a burst of religious enthusiasm, hundreds of penitent forms, and not do the individual work that lies at one's hand. Is it necessary to have organization movements, a definite financial policy? It is no less imperative to have a definite, persistent, God-inspired policy for leading men to Christ. What boundless revelations there are in store for those who assist in the spiritual birth of individuals, families, tribes, and nations into the family of Christ! How impoverished our idea of Him yet remains and how that idea will be enriched as new units and groups, individuals, and nations are brought to Him and interpret Him differently and more fully as the Saviour of all! To abstain from this means atrophy, impoverishment; loss; to have part in it means the advancement of His Kingdom, the increase of His rights, the hastening of His return.

## The Realization of Jesus Christ: By the Communion of Saints.

The Rev. E. S. Woods, M.A.

Great Britain.

I AM glad that I have been given the privilege of taking this subject. Not indeed that I can hope to do justice to such a topic, but I am glad to study it with you because of late there has been dawning upon me a new sense, and a deep sense, of the wonder and the joy involved in that pregnant phrase, "the Communion of Saints."

I shall hope presently to speak more particularly of what that phrase stands for, and to make some practical suggestions. Now, at the outset, I want to emphasize the fact that what we call the Communion of Saints is really one element in and one aspect of the Christian idea of the Church. That idea—the idea of our solidarity in Christ, meets us on almost every page of the New Testament; and it is to-day winning a fresh and a further recognition. "None of us liveth to himself and none dieth to himself." We are all "members of one another", and it is only "with all the saints" that we can hope to "apprehend what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge." I want you to realize, as you approach this subject with me that the fellowship of all who serve Christ as Lord—the fellowship which has beautiful and visible expression in our Conference—is not a mere voluntary association of like-minded individuals in order to the accomplishment of certain purposes, rather it is a union that is vital and organic. You remember those wonderfully significant words in the prayer of Jesus Christ recorded by St. John (17: 21): "that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us." And again: "That they may be one, even as we are one." You see that Christ Himself lifts up our human fellowship and actually puts



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it on the plane of the union between Himself and His Father. This can hardly mean less than that each of us, as an individual, can only attain perfected life in the life, the life of the whole Body of Christ. It must mean that the Church is not a mere aggregate of individuals but that it has its own life, in which each of us may share and to which each may contribute.

Such, in brief and imperfect outline, is the fundamental idea which underlies what we call the Communion of Saints. We may now go on to look more closely into the meaning of the phrase. The root meaning of the word translated 'Communion' (*koinonia*) is partnership in giving or receiving. When therefore we speak of "the Realization of Christ by the Communion of Saints," I take it that what we mean is that Christ will become more vitally real to you and to me in proportion as we appreciate and give effect to that partnership in giving and receiving which is alike our blessed privilege and our bounden duty. That is the ideal before us. And now what practical means may be suggested for its fulfilment?

I would emphasize, first of all, those spiritual blessings which flow from fellowship in Christian labour. In ordinary life there is a certain joy about labouring along with another man at the same bit of work, whatever kind of work it may be, whether of brains or of muscles. The other day I met a man unexpectedly whom I had not seen for many years. The pleasure of meeting was in any case considerable, but it was distinctly enhanced by the fact that when at Cambridge we had rowed in the same boat together. But the joy of fellowship in labour reaches its climax in joint work for the Kingdom of God. Bondservants of Christ, together shouldering His burden in some corner of His world, draw marvellously near to each other, and so nearer to their common Master. I once had the privilege of doing a little bit of evangelistic work among the very poor in the East End of London. I was necessarily thrown into very close contact with the man in charge of the district, who had invited me to come and speak to his people. Together we planned and laboured and prayed. And I can only say that that bit of fellowship in work meant a very great deal for my own spiritual life. It does without doubt make Christ extraordinarily real to yourself

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to see Him inspiring the man next to you, to find that the strength and the wisdom for your joint labour is greater than the sum of your individual capacities.

If the Communion of Saints means union in work, it means also union in worship "Where two or three are gathered together in my name, there am I in the midst of them." There is the divine charter of all united worship.

Worship has the two elements of giving and receiving. The worshipper offers his sacrifice of praise and thanksgiving ; he receives a new inflow of the divine life. Now, what I want at this moment to emphasize is this that this giving and receiving takes on a deeper meaning, is fraught with larger blessing, when it is done in partnership. There is something in a corporate act of worship greater than the sum total of so many individual aspirations. This is the *raison d'être* of all Church-going, all public worship. We sometimes feel that God is nearest to us when we can get away alone in the fields, or by the seashore or on the mountain side. I should be the last to deny the blessedness of communing with God in Nature's temple. But that private communing can never be a substitute for corporate worship. In the elementary acts of penitence and praise and prayer we can go deeper and climb higher, together, than we can alone. Our whole thought of God becomes larger and keener in the magnetic contact of the Communion of Saints.

This great Conference is an instance of what I mean. And our communion is the richer for that our composing elements are so diverse. "I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb . . . and cried with a loud voice saying, Salvation unto our God which sitteth upon the throne, and unto the Lamb." I think that we here, of many nations but one in the Lord, are realizing something of the wonder and the joy of that vision which St. John saw. Each day, as we kneel together before our one God and Father, there must come home to our dull hearts a moving sense of the blessing latent in communion of worship.

And when we leave the Conference and return to the work

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of our several Movements, let us carry with us a new certainty that all our gatherings for prayer and intercession, however small and seemingly insignificant, are really big with a glorious meaning. How well I can picture some tiny prayer meeting of a struggling Christian Union, met in an obscure room, the whole thing too insignificant to attract the notice of the college or university for which it prays. You no doubt can picture it too. Well, be not dismayed. For in that small but united act of worship and prayer you are giving expression to your oneness with all the saints of God, you are right in the place where Jesus may be found, you are treading the highway which leads straight on to the City of God.

May I pass on now to speak of yet a third way in which Christ may be realized through the Communion of Saints. I want to say something of our rich heritage from previous generations of God's saints. It is not for the Christian to talk of the dead past. God is not a God of the dead, but of the living. We sometimes forget that those already with Christ are both more numerous and more alive than we now on this earth. And we forget too the extent of our spiritual debt to them.

I should like, in this connection, to put in a plea for the study of Christian biography. Such study is a spiritual tonic. Character is a contagious thing, and through the medium of the printed page it is possible for us to enjoy the privilege of some contact with the Christian saints and heroes of past generations. When we see a man—and the experience is common to most of us—whose whole life and character seem to move on a higher plane than our own, we feel stirred by a desire to learn the secret of that man's life; we want to know how he has become what he now is. Now that is exactly what a good biography can do for us. When I read the lives of prophets and seers like George Fox or John Wesley; of Christian heroes such as Stonewall Jackson, Gordon of Khartum, Edwardes of Peshawar, John Nicholson, Mackay of Uganda, Henry Martyn; of saints and apostles such as Francis of Assisi, Lancelot Andrewes, Charles Simeon, Thomas Fowell Buxton, Charles Kingsley, Phillips Brooks, Bishop Creighton, Bishop Wilkinson, Pastor Hsi, Hudson

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Taylor—to name but a very few ; and I mention Anglo-Saxons chiefly, because it is with English biographies that I am most familiar—when I read of men like these, I may indeed realize that I lag far behind them ; but at least, as I read I seem to catch something of the inspiration that made them what they were, and Christ becomes more real to me because He was, and because I can see He was, so wonderfully real to them.

And when I ponder on the lives of men and women whom I have myself known and loved, and who are now in the presence of their King, then indeed their lives seem to touch mine with a power greater even than that of the printed records of which I have just spoken. This is in truth the most sacred aspect of the Communion of Saints. This is holy ground, where we should take the shoes from off our feet.

"O blest communion ! fellowship Divine !  
We feebly struggle, they in glory shine ;  
Yet all are one in Thee, for all are Thine  
Alleluia !

And when the strife is fiercer, the warfare long,  
Steals on the ear the distant triumph song,  
And hearts are brave again, and arms are strong  
Alleluia ! "

"I believe in the Communion of Saints." They are not dead, they are living the life that is life indeed. They are with Christ, and Christ is ours ; surely the barrier between us is thin and frail. The thought of what they are seems to lift us up into the heavenly places ; the thought of what they were, when they were with us on this earth and we loved their very forms, is a sweet fragrance, an abiding inspiration, a never-failing well-spring of courage and faith and hope. "Seeing we are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us, looking unto Jesus. . . ."

In the short time that remains, I should like to add just one word on the subject of human friendship transfigured in Christ, which is perhaps the Communion of Saints in its most beautiful form. Bear with me if I venture to refer to my own experience. After all, the value of generalizations on any subject depends

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on what basis they have in actual experience. For myself I can only bear witness that I owe far more than I can say to the priceless fellowship of God-given friends. A deep and abiding friendship in the Lord seems to me to be the climax of that spiritual inter-dependence which we call the Communion of Saints.

I believe that this Federation—I am sure what I say is true of the British Movement to which I belong—is beyond all imaginings rich in the unwritten records of sacred friendships, the friendships of men, and of women, thrown together in labours for the Kingdom and then gradually knit to each other, heart to heart and life to life, by the invisible cords of a common devotion to their same Master. There is a happy fellowship in labouring together at His work, there is a satisfying intimacy in communing together of the things for which He cares, which marvellously transcends the quality of any friendship which the world can offer. I do not mean that those who do not own Christ's lordship cannot be great friends, but I do mean that friendship based on spiritual communion carries you to regions of sympathy and love and sacrifice which otherwise your feet could never tread.

Such are some of the aspects of this great subject. God grant that you and I and all the members of our world-wide Federation may so explore the meaning of the Communion of Saints that we shall grow up together into the measure of the stature of the fullness of Christ.



## The Realization of Jesus Christ: By the Influence of the Holy Spirit.

Dr. Karl Fries.

Sweden.

IN the days of His flesh Jesus Christ drew men to Himself. There was the outer circle of those that sought Him, not because they had seen the signs of God manifest in the flesh, but because they had eaten of the loaves. There was also the inner circle of those whose experience was interpreted by Peter's words: "Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

Although these words coupled with others uttered on similar occasions seem to indicate that the disciples had grasped the full meaning of their Master's personality and mission, yet we gather from a sentence which fell from their lips at the moment when He was on the point of leaving them that not even the experience of His death and resurrection had fully opened their eyes to the fact that His Kingdom is not of this world. They required the gift of the Holy Spirit in order to realize fully the character of their Divine Lord and of His Kingdom. In spite of the teaching and example which He had set before them, they remained narrow in their views, selfish in their aims, and carnal in their conception of the means to be used in carrying out what they thought was the purpose of Christ's coming. Their vision was limited to the horizon of their own nation. Their eyes were turned to the past—they looked for a restoration of the old Kingdom, not for a Kingdom of an entirely different character. And their crude ideas about the way on which their dreamt-of restoration was to take place can be understood by John's and James' little plan of occupying the places of honour at the right and left hand of the future King and Peter's rash attempt at a defence of his Master with one of the two swords which he had procured for the purpose.

Such incidents and expressions throw light upon the

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meaning of their question: "Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1: 6). Instead of correcting their erroneous ideas, the Lord quietly points to the Holy Spirit who is to be not only the Comforter which has to take away the bereavement of the "orphans," but also to lead the disciples into the full truth and to energize the weak and vacillating disciples, and unite them into a Church with a new corporate life, a Church not limited to one nation, but charged with a world-wide mission. "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

The Apostles did wait as they were told, and the promise was fulfilled, and a new power was given which as long as it was given free sway broke down every barrier and enabled the recipients to do "the greater things" spoken of by the Master. But the Spirit was not always given full sway. He had to strive with the resistance of individuals and of the Church as a whole before Christ was realized in the fullness of His wonderful power and of His redeeming love for the whole human race.

Look at the reluctance of Peter against going on the Master's errand to the pagan Cornelius, think of his vacillating in Antioch. Listen to the discussion at the Apostles' council in Jerusalem, and to the pusillanimous advice given to Paul on his last visit to that city, not to mention the constant resistance which was fomented against his broad-minded policy in all parts of the world, and you will understand the need of the continual influence of the Holy Spirit in order that Christ may indeed be realized in His own Church and by His own followers.

Is there less need for us to receive the Holy Spirit in order to realize Jesus Christ? Is it possible for us to receive the Holy Spirit in like manner? These are questions of the utmost importance. The answer which we give will determine our standing and usefulness as individuals, and may be of the greatest consequence to the Churches which we represent.

May I humbly but very earnestly put to each of you the

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question : How far have you realized Jesus Christ ? Is He to you just a theological idea, defined by certain phrases in the Creed which you have learnt from childhood, but not a real Person with intellect, will, and feeling, capable of receiving and giving impressions, and of entering into all that which touches us most as human beings ?

Or, on the other hand, is He to you just a historic person, one who lived 1900 years ago a life certainly of the most ideal description, yea, divine, yet only a life subject to the same limitations as ours, prevented by death from entering into real personal relationship with those now living ?

What does His Cross mean to you ? Is it a stumbling-block, the irrational ending of a life whose usefulness was thereby cut off abruptly and prematurely, or possibly a pathetic expression of heroism and unwavering adherence to a fixed idea without sufficient foundation ? And what about the Resurrection ? Is it a mythical addition to the simple story of the real life of Jesus, a reflection of later thoughts possibly borrowed from hazy legends or distant creeds ?

If one or other of these standpoints is yours or if you represent a combination of some of them, I have no hesitation in saying that you are in great need of the influence of the Holy Spirit in order to realize Jesus Christ. The result of the influence of the Spirit was to be that the disciples should become witnesses of Jesus Christ.

The first condition for witnessing is immediate first-hand experience of the facts, or when a person is concerned, such knowledge as comes from direct impression and prolonged observation. If this is true about any person, it is doubly true about Jesus Christ, but He has repeatedly referred to the Holy Spirit as the true interpreter of the facts concerning Himself, and as the Revealer of His inmost personality and the true character of His Kingdom. "Verily, verily, I say unto thee : Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." And St. Paul tells us that "no man can say Jesus is Lord, but in the Holy Spirit" (1 Cor. 12 : 3). That short sentence, "Jesus is Lord," includes all the essentials of the true Christian faith. To one who by the Holy Spirit is able to say those words not as an empty

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formula but as the expression of a deep and real experience. Jesus Christ has become the living, bright reality which masters his whole life so that it becomes fashioned like that of the Son of God, with whom he is permitted to hold sweet communion. The Cross is no longer a stumbling-block, but the final solution of the agonizing problem of evil and the Resurrection the crowning fact in the existence of Him who brought life and incorruption to light.

And the same Spirit of wisdom and revelation who once by the knowledge of Jesus Christ enlightened the eyes of our hearts must continue to renew in us this experience so as to enable us to bear witness not only of that which we have once seen but of the continuous presence and working of our Risen Saviour. This is necessary if our testimony is to have that fragrant freshness which carries conviction.

But if the power of the Holy Spirit is needed to give convincing power to the words of our lips it is equally needed to set us free from the thralldom of self and sin, and shape our lives into a practical demonstration of our words. There is no stronger apology for Christianity than a good Christian. The only power that can make a good Christian is that of the Holy Spirit.

But is it possible for men and women in this twentieth century, ruled by natural laws, machinery, and materialism, to live a spiritual life, to receive the Holy Spirit and walk in the Spirit? The simple and conclusive answer is: "With God all things are possible."

But though we unhesitatingly claim the possibility of realizing God's will and surely it is His will that we should be filled with the Holy Spirit at all times and be witnesses of Christ in all ages as well as in all lands, yet it may be admitted that some periods may cause greater difficulties than others; no doubt the present time has its peculiar difficulties. The introduction of many new conditions of social life necessitates readjustments in our conception of ideals and our methods of attaining them. The same is true about the life of the individual who has made Jesus Lord of his heart. He is confronted with new problems, as new vistas open to his experiences. Habits which have not been examined

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in the light of the Spirit show themselves to be hindrances to spiritual growth and have to be abandoned. Fields of influence which have been lying unused claim attention and self-sacrificing care. In each of these cases there is need for renewed decision, renewed submission to the influences of the Holy Spirit, that we may better realize Jesus Christ. In the same way we will have to act not only as individuals but as the Church of Christ in the world and in the countries in which we are citizens.

During the days which we have spent together at this Conference new vistas have undoubtedly opened up to many of us. The very first hour of our meeting together gave us new ideals as well as new light into our own hearts, and the need of the cleansing fire from the altar of God. As hour by hour the plan of God for the world and for ourselves has been unfolded to our startled eyes, many of us may not only have felt tired in body and mind, but almost crushed under the feeling of responsibility, and from many a heart has gone up the troubled question: "Am I sufficient for these things?"

Listen to the words of the Master as He was departing from His weak disciples: "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8). The meaning of these words and the way in which they should be applied received new light for me when I once visited Princeton and in the museum there saw the first electro-magnet that had been constructed. A large magnet able in itself to lift a weight of several pounds was seen covered over with electric wires, which so affected the magnet that when the current was turned on it was able to lift a weight more than a thousand times greater. It was the same magnet, but a new energy was infused into it, and its capacity was multiplied a thousand-fold. Each one of you may go back to your homes, your colleges, your churches, filled with the Holy Spirit, endowed with a new, quiet yet irresistible power, the power by which you shall be true witnesses of Jesus Christ in your private and public life. May God in His mercy grant each of us this blessed experience. Open your hearts, simply, quietly, resolutely, to the inflow of the Spirit. He is more willing to come to you than you can be to receive Him.



## Students and the Application of Christ's Teachings to Modern Life : To Student Life.

B. Burgoyne Chapman, M.A.

Australia.

CHRIST applied His teachings to the life of His day by personally calling men to follow not His teachings but Himself. The teachings of Christ all centre in Himself, and otherwise they are unintelligible and quite impracticable. All is summed up in the word discipleship learning of and following Him. And our careless, shallow readiness staggers back checked by the sharp, sudden challenge of the searching claims He made on those who would be His disciples. Are we making it an easy, natural thing to call ourselves after His name? Then our Christianity is not that of Jesus Christ but one of our own making.

Christ (it was well said last year at the World Missionary Conference) never meant it to be intellectually hard to be a Christian; His Kingdom was open to the unlearned, the simple-hearted, the little children but morally hard He always meant it to be. The faith He asked was never a mere assent to doctrines, but a throwing of the whole conduct of life on Him as its Lord and Guide. He promised peace and rest, but not ease nor mere quietism. Winning and sweet, yes, but stern and uncompromising came the calls whether at the receipt of custom or by the fish nets of Galilee, and without reserve and condition men silently rose, left all if need were, and followed. Those of us who have begun to follow Him (we know how faithlessly) know that the cost is the same to-day, and that our Christianity is only tolerated when it means little or nothing.

Students above all other men should be thorough, logical, and careful of truth. Let us too "count the cost," and if we find it too great to meet, let us be honest before God and man and have this minimum of reverence for Jesus of Nazareth

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even as a man that we will not defile His name or insult the toil and agony, love and devotion of that heroic life by boasting ourselves followers of Him without facing the full meaning of discipleship.

Christianity in our universities and in the world has nothing to fear from the fiercest external attack, but much from the dishonourable treachery of unreal and hollow profession " We have too many Christians and not enough Christian."

Lieutenant de Amicis tells an incident of a visit of the late King Humbert of Italy to Turin. Waiting beside him on the footpath was a workman wearing the colours of a regiment Prince Humbert had commanded, with a bar commemorating a battle in the war of 1866, in which the Prince led his men in person. As the King's carriage passed his eye was caught by the medal, and the man wild with enthusiasm shouted the number of the regiment. The King smiled eagerly and put out his hand over the edge of the carriage. The man leapt forward, grasped it, and the carriage had passed on. It was all over in a flash, and the wondering people asked, " Did he give him a petition ? " The man turned, flushed and quivering. " No," he said, " but there is one thing I would give him if he asked it." " What is that ? " they asked. " My blood," he said quietly, and turned suddenly away. The royal service of Christ can mean nothing less to us.

He did not teach mere asceticism. To give up things for the sake of giving them up He showed to be neither pleasing to God nor helpful to man. The word life was constantly on His lips—life here and now, in this world of such a rich quality that it would endure through eternity. " I am come that they might have life and that they might have it more abundantly " There is nothing good or great but to do His will. But if the service of the Kingdom involved sacrifice, then that sacrifice was unhesitatingly demanded. The typical asceticism of Christ was shown when an offer of food broke into His talk with the Samaritan woman—service that absorbed His whole self so that hunger had been simply forgotten. He did not refuse food because fasting was good but because he was already fed. " I have meat to eat that ye know not of." The service of God should so be to us.

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This, then, is the first and fundamental meaning of the message of Christ to modern student life. He demands the consecration and surrender of the whole will to His mastery, and this not piecemeal but unreservedly and finally. Thenceforth our plans are simply His plans for us. Wherever He guides we follow with unquestioning obedience, and He will guide surely and with wonderful clearness.

There is enough here to give us pause; and perhaps all the vigour and enterprise of student manhood rises up in rebellion against this seeming abrogation or limitation of the rich fullness of our individual lives. Let us face the bold ringing challenge of youth for it is no new one and cannot and must not ever be lightly or impatiently put aside as being impious for it is an expression of the strong life that Christ loved. It is good when the challenge is frankly given for then we may be sure that the cost is being faced. Even so, we read in *The Republic*, the young men of old came to Socrates with the eager question, "Is it true, as all the world says, and as our hearts seem to echo, that goodness is a dull drab negative thing that consists in *not* doing things, in limitation, and that all the zest and fullness of life lie on the other side, the side of evil?" If we cannot meet this fair challenge we will lose and deservedly the best of the youth of our universities for eager, full-blooded freedom in every department is the most distinctive characteristic of student life.

First, on the physical side — We young men know well the exuberant joy, the sting of mere physical life, it is a glad thing just to be alive and to be young. Let not the man who has forgotten all this attempt to understand or to work amongst students. This energy often expresses itself in wild, often in evil ways but are we therefore to fight against it and abandon it to evil? A thousand times No! These full-blooded bodies of ours are the handiwork and gift of God in whose image they are and who pronounced them all good, very good. If we condemn any part of them as in its nature evil we blaspheme against the Creator, against Jesus Christ who took upon Himself our flesh and so re-sanctified it every whit, and against the Holy Spirit, who makes our bodies His temple.

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The energy, for instance, of passion and of the passions is divine, and we should give it the place God designed for it in His service.

The Son of Man came eating and drinking. He was the glad guest, and in the end became the host at the marriage of Cana. He made the Sabbath subordinate to the simplest physical needs of His disciples. It has seemed unnecessary to do more than state the obvious truth that the man who deliberately leaves himself physically unfit is guilty of a moral offence, or to insist on the duty of keen physical development, and this not merely for health or for the best ulterior ends, such as influence, but for the simple joy of the exercise of God's good gifts. I maintain that is a higher not a lower, motive.

Secondly, the challenge must be met on the intellectual side. "Does not 'the bringing of every thought into bondage to Christ' mean stultifying the reason and the intellectual life?" What shall we say, for the typical student *will* know the truth, and though the heavens fall in the process, he will be free. Australian students, at least, simply will not read or use books on religion which ignore or slur over intellectual difficulties. Surely Christ always welcomed seekers of the truth, never discouraged sincere intellectual enquiry. How courteous, how sympathetically patient was He with such ! He appealed fearlessly to "the truth", "Every one that is of the truth heareth my voice": "When he, the Spirit of truth, is come he shall guide you into all the truth." "I am . . . the truth."

If we follow such a guide we will fear nothing, and give reason and every other faculty of the mind its full sphere. There have been times when the timid and those who were not sure that God is a God of Truth, have trembled at the investigations of science and at a searching and thorough study of the Bible by the most recent methods. But now it must be clear to us that we have nothing to fear from the truth, from whatever source it comes, but everything to gain in the firmer establishing of our faith, for faith is not blind, but the highest reason. Let us then leave the shallows of suspicion or silence to the faithless and the cowards, and launch out into the deep

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We are too feverishly anxious to prop up God's truth by our petty devices, forgetting, as Coventry Patmore has expressed it, that

"The truth is great and will prevail  
When none cares whether it prevails or not."

Let us fear shallow half-truths, but thorough reverent, patient search, without anxious haste or fear, will reveal more and more of the ways and character of God, and it will be more and more found that the most pressing unanswered questions of students regarding religion find their satisfying answer in Christ.

Thirdly, on the social side "Does not this subordination of the love of parents and friends to love for Christ make life lonely work? You promise us 'the great Companion,' but Youth longs for earthly as well as for heavenly fellowship." To this the answer of Christ is equally triumphant. We are indeed lonely with that great gulf between the personality of man and man that no earthly power can bridge, and it was Christ who taught us that God is love, and our Father, and hence that men are our brothers, for there is no brotherhood without Fatherhood. It is Christ who lifts our friendships into the Kingdom and presence of God. We see Christ in our friend when we love Him, that is what we mean by saying that love transfigures him whom we love, and we see and love our friend "in Christ." He is no longer merely "my friend," but Christ holds us both together eternally. For humanity, our fellow students, our friends are more than a collection of individuals. The only hope of unity and of a full, deep public spirit in a college or university lies in the Spirit of Christ, who is the head in all things.

The final point of Youth's challenge includes all the others. 'How, if the self is to be denied, and the will utterly dedicated to Christ, so that all life is one bond-service of Him, can we still remain free men? Where is the scope for that passion for individuality so characteristic of the student, for that energy and enterprise which give eagerness to life and opportunity?'

This is in some ways the hardest point to answer, for



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one can say little or nothing that will carry conviction to a man who has not that experience which transfigures life and gives to oneself more swift unwavering assurance on this point than on any other. For this is a point that I have seen many strong men fight through triumphantly : the fight was often terribly hard, but each man convinced himself by "the great experiment" of dedicating the will to the Spirit of Christ of the truth of the paradox that George Matheson has expressed in his great hymn centring round the words :

'My will is not my own  
Till I have made it Thine.  
If it would reach a monarch's throne  
It must its crown resign."

Christ was stating the deepest law of human life, and a commonplace of experience, when He said that it was only by sacrifice, by self-giving that true life begins. Conserve life for our selfish ends, and we have starved and lost it ; it is cold, dead, shrivelled, if we regard it as our private enterprise, we lose interest in it and it turns to bitterness and ashes. But if life is Christ's trust to us, we are "on our honour towards God," and nothing is petty or hard : all is transmuted.

We have spoken of sacrifice, but it is all gain. Self-denial for its own sake is not Christian, but the end of the self-denial that comes in the service of Christ is enrichment of personality and reinforcement of will. "His service is perfect freedom" ; we know no restraint, for He has set us free from the cowardly dishonour of sin and selfishness, free to follow and to achieve the highest and the best—there is no other freedom worthy of the name.

Life is one consuming passion, one unutterable joy in the glad honour of His service, the splendour of His presence, the wonder of His love. If we follow Him closely (and there is no following Him afar off without denial) He will lead us, it has been well said, in strange ways and into strange company. The story is told of a Scotch professor who answered a man who could not find or touch Christ by taking him down into the sin and degradation of the slums of Edinburgh and saying, "You will find Him here where He always is, seeking and saving the lost." And there is, in His plan, a place in

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the student life that each one of us knows, which He, the Crucified, has long been waiting for each man and woman of us to fill before we ever knew Him. If we make our friendships merely among the good men of our universities, then we are not following Him who associated most with publicans and sinners and our faithlessness will make our good associations simply disastrous to us.

The final meaning of His message to modern student life is always service for our fellow students. In such service, done in His spirit, lies the remedy for those evils which exist in our college and university life. Christ's love for the sinner always co-existed with His anger (which is love at white heat) against the evil. If Christian students could explicitly and worthily, as they have done implicitly, use those great words of St. Paul, "Be ye imitators of me as I am of Christ," and if Christ's burning love and burning anger were in their lives such evils as now exist could not possibly grow up.

We are responsible not merely for our own lives but for the atmosphere which we allow to develop round us; and if our Christianity were real, what could we not accomplish? For we would stand not alone but armed with the omnipotence of God Himself.

Three students in an Australian college recently stood out against a bad custom which had continued annually since the foundation of the college. The majority raged, but the three won; that is, Christ won through them.

And hear the ordination of our ministry of love:—"Ye did not choose me, but I chose you and appointed you that ye should go and bear fruit." "These things have I spoken unto you . . . that your joy may be fulfilled." And of a truth there is no joy that can be compared to this.

But in all this there has been not one word of the personal warfare against those temptations which so heretofore assailed students. And there need be none for we forget them in the eagerness of service. Christianity is not a defensive fight against evil, but an offensive triumphant warfare wherein our Captain has already won the battle and we have but to reap the fruits of His victory. Does it seem rash to urge a man back again into the midst of the evil associations and friend-

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ships which had before been wrecking his life? It is a dangerous policy and all the practice and doctrine of Christianity is wildly dangerous save when we take Christ into account, and then it is the safest policy of all. This was always Christ's way with sinners. The motive which leads the man back again into these associations and the strong Friend whom he takes with him—nay, who was there before him and is now in mystic union with his own life—make all the difference. That service is a great consuming passion which absorbs all the energies of life and starves the evil until it dies.

I think we pray too much about ourselves and our moral struggles, and we would do well largely to forget about our petty selves and souls and the development of our own characters and lose ourselves in Christ and His cause.

The power of the Spirit of God is sweeping round us free and lavish as the wind. In the risen life of Christ old things have passed away and all has become new. In our Father's house, all things are ours for the asking yet in our faithless cowardice we take so little, conforming our Christian faith to the standards of the world: and how petty and stupid, how enslaving is such superstitious materialism.

If Christ is real to us and realized in us (and the life of each Christian is meant to be simply a reincarnation of Christ), then the burning hot temptations fall dead before that presence and His grip and sway of life is the great glad unchanging fact that sets us free.

So life is intense with God as a flame is intense with heat and we can say with St. Paul that to live is not merely to obey Christ or to follow Christ, but "to me to live is Christ."





ROBERT COLLEGE IN THE BOSPHERUS



Scutari across the Bosphorus

Pera in the foreground.

Seraglio Point.

PANORAMA OF CONSTANTINOPLE.

Galata Bridge spanning the Golden Horn; Stamboul on the farther side.





## Students and the Application of Christ's Teachings to Modern Life : To National Life.

President Howard S. Bliss, D.D.

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WITH what refreshing and significant vitality the subject which we are to consider at this time has been expressed ! With what quiet and felicitous confidence the phrasing assumes that Christ has something to teach about modern life and about that phase of modern life called national life ; that what He has to teach is not the academic utterance of a doctrinaire but is a programme that calls for application and application to-day ; and finally that the students of the world have a special responsibility in this matter of putting into practical force Christ's teachings as they confront the problems presented by the development of their own national life.

Another ground for felicitation must not pass without allusion, the happy coincidence that we are discussing this subject on this National Holiday of the great Empire within whose borders we have met. I am sure we shall all wish to join in extending to His Imperial Majesty, the Sultan Mohammed V., our congratulations on this anniversary of his accession ; in saluting the beautiful flag of this Ottoman Empire, and in asking Almighty God to bless with all spiritual blessings the upward progress of its diversified peoples.

Three terms in our topic arrest the attention ; national life, Christ's teachings upon the subject of national life, and the application of these teachings by students.

National life is a term connoting an incalculably strong emotion in the individual and in the community life. Whether based upon the fact of a common race, a common language, a common heritage, a common tradition, a common territory, a common flag, it has led men to die like lions—and like sheep—to endure hardships and privations of the extremest type. It has tempted men to support measures disapproved by their consciences, it has opened their souls to new possibilities of

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heroic achievement ; it has closed their eyes and led them to become strange victims of unscrupulous leaders who have shrewdly invoked this mysterious force of nationality in order to further their own selfish ends. National life—how deeply has this theme stirred poet and orator ! What dreams it has prompted ! What visions it has inspired !

We think of the outstanding names, Plato, St. Augustine, Sir Thomas More, Dante, and Bacon ; but these are not all, for again and again men in all ages have given utterance to their hopes and ideals for the peoples they have so passionately loved. Dwell with me for a moment upon the strange and fascinating story of this gradual development of a national life. It is an epic, a tragedy, a great romance. The bold pioneer, the lonely settler, the enlarging group of recruits, the scattered hamlets, the established village, the central town, the teeming city, and, lo, the prairie, the veldt, the bush have disappeared for ever ! Notice the industrial, the social, the political changes within the same period. Yesterday every man was supplying his own simple wants, crudely and imperfectly but independently ; to-day every man is an insignificant part of a vast and intricate complex of inter-dependencies and forces, with wants and desires immensely developed and always involving a new series of dependencies. Social relationships have proportionately advanced, not only in number but in delicacy and intricacy of adjustment ; men have crowded upon men until there is not air enough to breathe ; bodies have jostled bodies and anæmic souls have looked out of tired eyes and have dimly yearned for the quietness and peacefulness of the lonely isolated life.

If the pace in the advance of political development was less rapid at the first, the later acceleration has been startling. Compare the archaic simplicity of the patriarchal or the despotic government with its limited functions its direct and unappealable decisions, its programme of *laissez faire*, with the bewildering complication of the machinery of modern political life. Think of all the checks and counter-checks made necessary by the ever-increasing division of the legislative, administrative, and executive functions of a modern democratic state. How vastly diversified how minutely regulative

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has the legislation of to-day become ! And just as the ever-increasing intricacy of industrial and commercial and social life with its mysterious interactions and its concealed interdependencies has afforded new channels for the baser as well as the nobler passions of men to assert their powerful influences, so the rammed sub-divisions of the political apparatus of to-day have given strange scope for the lust of power, the greed of authority, the craving for money to gain the ascendancy. Meanwhile everywhere men are awakening to the consciousness of the existence within them of new forms of the strange alluring compelling force centring about this idea of a group life. New passions have been released. Undreamed of powers have been emancipated. A titanic struggle has been inaugurated. Confusion reigns. Formulæ hailed yesterday as all-sufficient solutions of perplexing problems have been found wanting and have been discarded. Half-way measures have been swept away. Panaceas have become discredited. Patriotism trembles on the verge of pessimism. White, haggard faces emerge for a moment from the maelstrom ; eager despairing hands reach up from the eddying whirlpools. Other men, in a fierce or sullen resentment betake themselves to the Cave of Adullam, there to bide their time and opportunity for attack. There is indeed a brighter phase, but I have purposely dwelt upon the darker side of the picture in order that it may not be said of us that we are dwelling in the paradise of fools, mistaking a revolution for a revolt ; in order that the effectiveness of Christ's remedy may be measured by its power to reach the seat of the disease.

For Christ has a remedy, and to all this complexity of emotions, endeavours, and aspirations persisting with perennial hope amid crushing disappointments Christ brings His great contribution, and the quiet assurance with which He presents it, the invincible conviction that it contains an adequate solution of the problem, brings a sense of instant relief.

And what is His contribution ? It is this : the teaching that you and I and all men of all colours, of all races, and of all conditions, are brothers because all men are children of the one God.

It is the teaching that this God is a just, a loving, a wise,

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a powerful, an ever-present Father, who has a wise, a just, a loving plan for every individual child and for the different groups of His children.

It is the teaching that as members of one great family every man must work and live for the benefit, not simply of himself, but for the benefit of all the family.

It is the teaching of the Kingdom of God into which no one can enter save as he enters it with the simplicity, the trust, and the acknowledged dependence of a little child.

But is this all ? Can this be all ? It seems too absurdly simple, too indefinite, too impracticable, too slow. Yes, this is all. For better or for worse it is all. No details are vouchsafed. If anything is added it is in the direction, not of more, but of less precision. One notes in others, probably in one's self, the sense of disappointment. We pretend to be surprised at the surprise and even the disgust of Christ's disciples at finding Christ so slow to second their notions of material solution. But our own actions do not indicate that our surprise is any less than theirs. Where, we ask of the Master, where is that indispensable machinery which shall make effective the forces of national life ? "The Kingdom of God is within you !" Where is the coveted excitement of an impressive inauguration of the new régime ? "The Kingdom of God cometh not with observation." Declare, O Master of Nations, for a democracy, for a monarchy, for a republic, for a theocracy, for a socialistic, or collectivist state, for this constitution or for that—Speak ! And His reply ? "But rather seek ye the Kingdom of God and all these things shall be added unto you." The same baffling simplicity, the same incomprehensible lack of precision ! Men have asked for bread, for fish, and how little have they received ! But Christ will not be diverted, and He cannot be cajoled. He cannot be forced into saying anything more, or less, or other than this. We have seen how men have asked for more. One can believe men to be sincere in asking for more, but how is it that they can ask for less ? In this way : and in answering this question one begins to realize why Christ has not been taken more seriously in this application of His teaching to national life, for Christ proposes that men should actually think of all



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other men as brothers, should treat them as brothers treat brothers, should live and work for them as brothers live and work for brothers. Nay, He grows at this point surprisingly explicit, awkwardly precise. The Golden Rule standard is demanded as the only current coin in Christ's realm. But further than that, Christ insists that when men love each other they must love each other as Christ loved the men about Him, thus, and only thus. No, it is not the simplicity of the proposition that really makes men hesitate to take Christ's remedy seriously, it is the inconvenience of the proposition. It is the way the proposition cuts into the ease, the snobishness, the selfishness of men. We prefer a less personal solution, more spectacular and less humdrum. To love and serve mankind involves something more than oratory, something more than the Declaration of Rights.

But when once we have adjusted ourselves to the fact that thus, and thus alone does Christ propose to meet the problems of national life: when once we have resolved to give His proposition a fair trial, we shall see, I believe, how incomparably wise is this method of procedure.

In the first place it is the only method suited to meet the needs of the complex variety of national units of which the world is composed. Whatever may be the cause of this variety of actual condition, whether race, climate, temperament, isolation, social condition, political status, or intellectual capacity, however rapidly this heterogeneity is disappearing under modern conditions, the fact remains that the application to all peoples of a fixed and rigid form of public reform would invite disaster.

In the second place Christ's method is alone consistent with the fundamental basis of the divine education of mankind, namely, the development of man's powers by placing upon him the responsibility of working out by himself details of procedure. When Henry Ward Beecher was once asked whether it was right for a church member to do this thing or that thing his curt reply was "Love the Lord Jesus Christ and do what you please." Christ freely imparts to us great and sufficient truths of eternal validity in working out the problems of national life, but never does He absolve us from the task of reducing these

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propositions to the form of regulation and statute suited to the needs of each age.

God knows that the task is not easy, but the task must be faced, and can be successfully faced, for, in the third place, Christ's proposition is based upon the assumption that God's mighty Spirit is an ever-present reality in human life, strengthening, enlightening, guiding, restraining, inspiring, —an absolutely indispensable factor in reaching the desired result. To neglect this factor is to meet sooner or later with utter failure.

In the fourth place, indefinite as Christ's proposition appears to be at first sight, it is astonishing how quickly one will realize its immediate practicalness when once one sets himself to act upon its demands. Arnold Toynbee used to say that "Lethargy can be overcome only by enthusiasm and enthusiasm can be aroused and maintained only by two things: first, an ideal that carries the imagination by storm, and second by a definite plan by which that ideal can be realized." Follow up the simplest public duty that first confronts you on your return to your home, and you will soon have a full programme of work before you. You will be forced to devote much time to the painstaking study of the actual condition of things, to the existing laws, to successful remedies for the same defects in other communities, to the means of securing necessary legislation. Men will find ample scope for work along the line of their own particular bent without neglecting the more general duties of citizens, and what is due to men as brothers in the realm of sanitation, justice, education, and morals will be found sufficient to engage the attention of a life-time.

In the fifth place individual effort exerting itself under the impulse of Christ's teachings, and sustained, enlightened, and developed under the guidance of the Spirit of God, will soon find itself involved in new relationships with other efforts. This will quickly lead to the necessity of co-operation with other men. And just here the strain will be felt most severely as one comes in contact with conflicting opinions and opposite ideals. But here again God's mighty Spirit will be sufficient for His children's needs.

We have now considered some phases of national life.

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We have noted Christ's teachings in reference to this subject. It remains for us to determine the place of the students of the world in the application of those teachings.

Students—who are they? What are they? For better or for worse, for the rise or for the fall of nations, the students of to-day represent, as a group, the most important factor in forecasting the national life of to-morrow. Never has the educated man been so highly rated as to-day; never has so much money been lavished upon his training; never has the question of his development held so important a place in the plans of cabinets; never has he been granted such intellectual freedom; never has he been so compelled to do his own thinking; never has he faced such an array of open and reopened problems. Student temptations are correspondingly numerous. What an array they form! The superficiality of an intellectual globe-trotter, the cheap and spectacular daring of the spiritual aviator, the dogmatic cocksureness of the tyro who mistakes the mudpuddle made by the last shower for the ocean in its greatness, the isolating and selfish luxury of the slippered recluse, the insidious snobbishness of the *nouveau savant*!

But once let such temptations be resolutely met and the students of to-day represent an immense power for good. These are the men to whom appeal for active participation in national life is made. Shall it be made in vain? It must not be made in vain to the students of this Federation, to men who have named the name of Christ as the Lord of their lives and of the life of the whole world. To you Christ appeals to redeem the political life of the world. If you do not see the true City of God now, you must pray God for the vision, for the City of God in your village, your town, your city, your country. And when the vision is vouchsafed proceed at once to make the vision real. Oh, redeem the word citizen. Sanctify the word politics. You are the ones to do it most effectively—then do it and do it now. As you sit here in your seats think yourself back to your own homes and ask your Heavenly Father how you can make your community a part of the Kingdom of God. Begin at your own front door. Is your street clean? Has your town a sewer system?

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To the question, Are you a good son? you can doubtless answer truthfully, Yes. Are you a good brother? Again you can answer, Yes. Are you a good Church member? Here again you can probably answer, Yes. But are you a good citizen? I pray you put that into your list of test questions and never be satisfied till you can answer with the same affirmation

I close with giving you three counsels :—

First, the counsel of constructiveness. Your Master said :  
“ I came not to destroy, but to fulfil.”

Second, the counsel of patience. Your Master said :  
“ First the blade, then the ear, then the full corn in the ear.”

Third, the counsel of meliorism : go out in hope. Your Master said : “ I have overcome the world.”

Then to the Federation will be granted the unspeakable privilege of co-operation with Jesus Christ in fulfilling the great prayer, “ Thy kingdom come.” When other men fear and tremble and despair,

‘ Then in such hour of need  
Of your fainting, dispirited race  
Ye, like angels, appear,  
Radiant with ardour divine  
Beacons of hope, ye appear !  
Languor is not in your heart,  
Weakness is not in your word,  
Weariness not on your brow.  
Ye alight in our van ! at your voice  
Panic, despair flee away,  
Ye move through the ranks, recall  
The stragglers, refresh the outworn  
Praise, re-inspire the brave,  
Order courage return,  
Fires rekindling, and prayers  
Follow your steps as ye go,  
Ye fill up the gaps in our files,  
Strengthen the wavering line  
Stablish, continue the march,  
On, to the bound of the waste  
On, to the City of God.”

## Students and the Application of Christ's Teachings to Modern Life : Women and National Life in the Near East.

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IN some respects the problems of the Federation work for women are not separate ones, for the countries of the Near East are as ready as those of many other parts of the world to grant to women their share in the development of national life. All racial growth, however, whether considered from the national or international point of view comes back ultimately to the development of the individual. There can be no sociological change or historical development apart from the lives of individuals—customs may change, and the power of thought may grow, and the plane of living may be raised from a materialistic to an idealistic basis, but the elements of all these changes are found in the individual lives of the people.

The problems of Federation work in promoting national life in the Near East will be similar to those that confront a college in this part of the world, and the first of these is the complexity of the situation. There is no common national life in the Near East for the nations are fundamentally separated by vital conditions. This racial separation is outwardly marked by differences in language and religion. From a philological point of view, the differences in language are fundamental. There is the Greek language, which has been the language of the Greek nation since long before the existence even of other European nations. Arabic and Armenian also are ancient languages. Roumanian is the most perfect of the romance tongues. In several countries of the Balkan Peninsula Slavic languages are spoken, and in Hungary and Turkey languages of an Ural Altaic origin, with additions in



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the latter case from Persian and Arabic, while the Albanian tongue belongs to still a different family.

The differences in religion are equally striking. In most countries of the Near East, in Greece, and in the Balkan Peninsula and among several of the nations represented in Turkey, the religion is some form of the Christian Church, while with the Turks, Arabs, Albanians, and Kurds we come into contact with Mohammedanism, and there are many, also, in Turkey who profess the Hebrew faith. The World's Student Christian Federation, therefore, in seeking methods adapted to the needs of all these nations, must necessarily gain an intimate knowledge of their history and present condition.

The Federation is not, however, in its final aim a movement from without inward, but a movement from within outward, and such a movement in the Near East, would necessarily help the development of national life in the following ways: in the raising of moral standards and purifying of religious ideals, in increasing the enthusiasm for education, and in the development of practical resources.

The raising of moral standards goes everywhere hand in hand with the purifying of religious ideals, as in every branch of the Church where the fear of God exists there is always an effort to keep up the moral tone. The religious ideals presented by the Eastern Churches have different degrees of power in Christian nations of the East, for the control by the Church is far more effectual in some than in others. The common need of students, however, belonging to all Churches is the increase of spiritual life, and that the Student Movement successfully promotes. The Bible classes bring the Bible into closer knowledge in the schools and homes and give the assurance that there is a God who speaks with authority in the human soul.

The philosophy of Nietzsche and other similar writers has been widely spread in the Press of the East. Nietzsche says that "God is dead," and the young students who are coming into a new national life and over whom the Church has somewhat lost its power need a counteracting influence. There are many who no longer know where to find God. Some

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do not express any belief in His living presence, and to many other young people their religion has become an uncertainty. This is felt very strongly by leaders in the Eastern Churches and there are many who are trying to introduce higher spiritual ideals. It is just here that they will look to the Student Movement for help, for this Movement is calculated to appeal to all of these different Communions, because while it seeks to teach the Kingdom of God which Jesus Christ preached, and in the form in which He represented it, it does not enter into any sectarian controversy or proselyting enterprise. The World's Student Christian Federation can enter these the branches of the Church in the East and work from within, each Church feeling that it has adopted a power to promote its spiritual light.

This Movement, also, promotes love of study. Enthusiasm regarding education is one of the strongest virtues of the Near East. The gymnasia or secondary schools for girls are in many places equal to those for boys, and the universities in all cases in Greece and in the Balkan Peninsula are open to women. There is constant improvement in the programmes of the gymnasia among all the Christian nations of the East and, from an educational point of view, remarkable progress has been made among them during the last twenty five years. There is, therefore, a large field for the Federation among the women as well as among the men students of the Eastern universities, for they need encouragement and protection, and help in securing the largest results of their education.

Furthermore, very large possibilities of the Student Movement lie in enlarging the practical resources of national life. Practical ability of attending to the needs that make life more comfortable is very necessary, and knowledge of ways of gaining sufficient money to pay for education. One of the strongest methods of national influence in the Student Movement is the developing of practical ability, for the power of the life of every nation depends largely on the ability of the people to work. The Student Movement cultivates practical ability by offering work of many kinds. This is one of the most important demands at the present time in the East.

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What I have said thus far applies especially to the Christian nations of the East. The Mohammedans of Turkey are coming into a new national life as is shown by the vital changes that have taken place in the last three years, and for which they should be greatly congratulated. The position of Mohammedan women, however, is different from any other phase of social development here, and in many ways not easily comprehended by those unfamiliar with the sociological conditions of Eastern life. I will not speak of the marriage laws which the Mohammedans themselves are desirous of changing, but of those rights of women which have always been regarded. The property of a Mohammedan woman belongs to her and is wholly under her own control and she can buy, sell, or alienate it without consulting anyone. One can often see a veiled Mohammedan woman enter a bank in Constantinople to attend to her banking business. Mohammedan women may, also, plead their cases in courts of law, and frequently do so with great eloquence. In politics their power is not wanting, although it is not officially recognized. Yet women were very active in arranging for and promoting the recent revolution in Turkey which brought about the establishing of the Constitution.

There was, however, very little public education among Mohammedan women before the Constitution was granted. Then present enthusiasm however, in the matter of education is shown in many ways, for instance by the fact that there are sixty-two Mohammedan students in the American College for Girls this year. There is one Normal School for Girls in Stamboul, which has been very much improved since the Constitution, especially through the efforts of Madame Halidé Salih, a graduate of the American College. Madame Salih has introduced new subjects, changed the methods of teaching in this school, and raised the standard to such an extent that this year two students were accepted from the highest class in the Normal School into the freshmen class of the American College. Other schools also are being opened for Mohammedan girls. Ahmed Riza Bey, the President of the Parliament, is planning to establish soon a large Normal School for Girls, and several others are in mind, the chief difficulty in the way consisting in the lack of teachers.

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There is one Woman's Club at present among the Mohammedan women in Stamboul, which is already attaining much influence. Mohammedan women are very intelligent and very much alive to the possibilities of development in their national life. In a course of Hygiene Lectures offered to Mohammedan women during the last two years by the American College for Girls, there have been as many as 150 present on several occasions.

It is in the practical attempt of bringing to individuals the teaching of Jesus Christ in regard to the Kingdom of God, that is found the best solution of the problems that arise among nations of different religions. We trust that in the near future the World's Student Christian Federation will be well represented in all countries of the Near East, especially in Turkey, bringing about the uplifting of religious ideals, improvement in moral standards, increased enthusiasm in education, and practical knowledge among the people.

## Students and the Application of Christ's Teachings to Modern Life: To International and Racial Relations.

The Rev. C. F. Andrews, M.A.

India.

THE genius of Christianity is to be found, politically and racially, in the brotherhood principle. This breaks through the race principle and transcends it, wherever and whenever the expansion of living Christianity takes place; the race principle is profoundly modified by Christianity, but is in no sense destroyed. On the contrary, it reaches a higher and more spiritual stage, and gives life, colour, and variety to each fresh unification that takes place under the banner of a common Christian civilization. To put this in other words, Christianity prefers a brotherhood of nations, making a united commonwealth or civilization, to the individualism of each single race claiming a separate and isolated existence.

The early theory of the nineteenth century nationalists, that "race" and "state" must always exactly correspond, is contrary to the Christian idea of liberty and progress. There are no "natural rights," with a divine sanction, by which races may claim to remain always separate. The fallacy is of the same kind as that which Rousseau propounded concerning the "natural rights" of individuals. Humanity is an organism in which both individuals and races are closely and intimately inter-connected. It is also a growing organism, which does not look back to the past for its ideals, but looks forward to the future. The "noble savage" is no more an ideal for humanity than the pure, unadulterated race. The theory of the "natural rights" of races, if carried to its extreme form, would justify the stratification of caste, which was racial in origin. The argument on which it is based becomes, from the Christian standpoint, a *reductio ad absurdum*, a contradiction of all the Christian postulates. Indeed, the Christian argument



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works entirely in the opposite direction. It involves racial contact and intermingling, leading on to a brotherhood of Christian nations, leading on to a commonwealth of man.

In the development of human society through its various stages there is a place for the elder and younger brother among nations, just as there is a place for the child races, but there is no place for the strong and blustering tyrant. There is an imperialism which proceeds, through conquest or protection, to uplift to a level of equality either backward and decaying nations or races that have started too late on the steep ascent of civilization. Such an imperialism may be in part, or even wholly, Christian in its spirit and purpose. But there is another imperialism, which implies either the perpetual subjection of one race to another, or the gradual crushing out of the weaker race by the stronger. Such an imperialism is wholly contrary to the Christian ideal, and any nation attempting it is dealing a deadly wound at the humanity which Christ came to save. The treatment of the negro in America or Africa, the treatment of Eastern races in Egypt or India, must be judged by these standards. The race feeling, which is growing up in various parts of the world, must also come under the same judgment. It would probably not be too much to say that the race-problem will be the most serious difficulty for the Church of the twentieth century to meet and overcome. I shall deal with it separately at the end of this paper.

It is clear, then, from the Christian standpoint, that any policy of separation among races and nations is to be deprecated, and that wherever possible unification should take its place. But there is an equal place within the Christian ideal for national and racial self-expression in its own sphere. The Incarnation has set its seal on the physical side to which race belongs, and the "flesh" which Christ took to Himself must be regarded as sacred in all the varieties of mankind. Lord Acton's favourite illustration on this point was that of marriage. Just as true marriage has its physical and spiritual sides, the latter most intimately connected with the former, so the spiritual humanity, the Church catholic, is being built up from the physical bases of race and nationality. It rises

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out of them, but they remain always basal for the structure that is erected on them.

Christians, therefore, are not cosmopolitans in the sense of neglecting race and nation. They do not thus despise their birth-right. On the contrary, they cling to it as a cherished possession, out of which a varied spiritual citizenship may be built. They are true nationalists, desiring to use to the full the national and racial gifts which have been entrusted to them. But at the same time they have always before their eyes the vision of humanity as a brotherhood or body. They desire that their own race and nation may take its part in this brotherhood life ; that it should realize its membership in this body of humanity. This brotherhood, this body of humanity, they expect to be fulfilled in and through the Christian Church. Ideally it is already present and fulfilled in the Christ Himself, to the measure of whose stature the Church is slowly lifting mankind. When one member of humanity suffers, all the members suffer with it, and when one member rejoices, all the members rejoice with it. And one nation cannot say to another nation, " I have no need of thee." And even the races that seem least serviceable have a service to perform of their own ; and those members of humanity which seem to be more feeble are necessary ; and those peoples which we think to be less honourable, upon them we need to bestow more abundant honour. For God hath tempered this body of mankind, giving more abundant honour to the part which lacked, that there should be no schism of the body, but that the members should have the same care one for another.

This unity in diversity is the Christian ideal, because, to the Christian, the body of humanity is informed by the Holy Spirit, the Lord and Giver of Life. The very principle of that life is unity in diversity. To paraphrase again St. Paul's words, in this wider relation to national and international life, —there are diversities of gifts, given to each race and nation, but the same Spirit. There are differences of administrations in commonwealths and governments, but it is the same Lord. And there are diversities of operations between different branches of mankind, but it is the same God which worketh

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all in all. And the different national manifestations of the one Spirit are given to each people for the profit of the whole. And all the varied operations of the races of mankind are directed by that one and the self-same Spirit, who divides His gifts to every nation severally as He will.

This great and commanding ideal of the Apostle has never yet been realized within the Church in anything but the barest outline and prophetic foreshadowing. Yet it must always be before the spiritual vision of Christians, who long to win the world for Christ. Whenever it is lost sight of, one-sided developments are certain to take place.\*

I wish now to deal with the Student Movement as it presents itself in the Christian Church to-day. Then, in conclusion, I shall deal directly with the race problem of the East, which has been accentuated by the national movement.

We can say at once, I think, that the World's Student Christian Federation has been effective in affirming the brotherhood principle, and overcoming racial barriers and racial antipathies. It has been to most of us a living inspiration, recovering for us the sense of the unity of Christendom, and making us understand, perhaps for the first time, in practice, the words of St. Paul, that "there cannot be Greek and Jew, . . . barbarian, Scythian, bondman, freeman, but Christ is all, and in all." Those who remember the wonderful gathering at Tokyo have expressed this in a hundred ways in their writings and addresses since. The present gathering will, we trust, be no less memorable.

I do not mean for a moment to imply that the work of unification on this side, even in the student world, is at all complete. Indeed, it may be said only just to have begun. There are still vast areas to be brought within its sphere. A great and notable step forward was taken in recent years,

\* For a short bibliography on the subject the following books will be found useful:—Bishop Westcott, "Social Aspects of Christianity;" "Christian Aspects of Life," ch. ii. and v.; "Gospel of Life," ch. viii., ix. and x. F. D. Maurice, "Social Morality." Lord Acton, "History of Freedom," ch. i., ii. and ix. Dean Armitage Robinson, "Ephesians," Introduction, Dean Church. "Gifts of Civilization." Montgomery, "Mankind and the Church."

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when by mutual explanation and understanding High Anglicans, a body which I myself represent, found it possible to enter the Movement. The presence at this Conference of those who represent the ancient Churches of the East is another step forward of even greater significance.

Yet though our realization of unity is still so imperfect, I would repeat the statement that the Catholic principle, which St. Paul expressed, "There can be neither Jew nor Greek . . . all are one man in Christ Jesus," has been one of the greatest inspirations of the Student Movement. I would add that we need to do all in our power to guard ourselves from any action which would imply that the Reformed Churches of the West represent the whole of active Christendom.

When we turn to the other side—the side of national self-expression—we find a similar partial realization and partial incompleteness. I think we may say with some confidence that in the West the problem of diverse national expression is finding its own solution. The Student Movements of Great Britain and North America, to take two outstanding examples, are not merely autonomous, but represent in a striking manner the genius of the different nations. But when we come to the East, we cannot say this with anything like the same confidence. Speaking of the one Eastern country I know best, India—a country which has a very special religious character of its own—I am bound to confess that though we have now more than 3,000,000 Indian Christians and some centuries of Christian experience, there is not yet an indigenous Indian Christian Student Movement. I do not forget the very promising signs of the last few years, but those are signs of promise, not of fulfilment.

One of the most obvious dangers comes from our own Western missionary attitude. Now that the Eastern student is being educated on Western lines, and speaks English and reads English, it is easy for us to forget that his best and noblest qualities must always come from the East, not from the West. We have gone too much along the line of least immediate resistance, and attempted to make a faint copy of Western Student Movement methods. With no strong indigenous Christian leaders to resist our pressure, the

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course of a facile but fatal imitation has too often been followed.

If we proceed on that course we may galvanize an artificial Movement for a time, but it will not live and grow and expand in the same sense as the British or North American Movements, which are purely indigenous. It will also not affect the home country, for it will leave the Christian students high and dry, out of touch with their own people and their own religious instincts and methods. Meanwhile, the non-Christian Movements among the students of the country (such as that of the Arya-Samaj in North India) will reap, during this time of national enthusiasm, the harvest which Christianity has really sown.

We need therefore, while emphasizing to the full the principle of the unity of the Christian student world, to allow far more, in our practical working, for variety of national character. We must avoid at all cost any appearance of Western domination. I know that to say this is a mere truism in missionary theory, but unfortunately it is far from being a truism in missionary practice. Our whole movement, I am convinced, will come to a deadlock in the East, if we cannot get it past this artificial state of dependence on and subjection to the West. It is simply impossible for us to face the rising tide of nationalism, which is advancing in every Eastern country, from the basis of our old Western missionary method. That method is dead, so far as the Eastern Churches of to-day are concerned, and the sooner we realize this the better.

As a remedy, I would put in the first place the thorough training of each new foreign missionary in the conditions of the country to which he goes. Above all others this applies to those who go out for direct student work, as they are the formative centres of new ideas. The very ease with which they can begin educational work, without even learning a language, is itself a danger and a snare, if they intend to be permanent men. I will not dwell upon this point, but would insist, that during the first two years of any student missionary's life, he should work at language and the conditions of the country to which he goes. In urging this, I am only adding



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one more voice to the unanimous opinion of all the experts who were consulted by the Edinburgh Conference Commissions.\*

Secondly, speaking in this ancient centre of Eastern Christianity - the city of the great Chrysostom, whose mind was so practical and whose works are still read with pleasure and profit in the West, showing us a wonderful harmony of Eastern and Western thought - I would urge a far more detailed study, from our Western side, of the genius of the old indigenous Churches of the East, and a consideration of their Christian life as it is lived to-day. Speaking from my own personal experience, the little study I have been able to give to the Syrian Church in South India has helped me again and again with regard to extremely difficult problems that are now facing the Indian Church as a whole. Such study must be critical and scientific, but at the same time based on sympathy and understanding. One of the great gains, which I trust will come from such a Conference as this, is that every delegate will go back deeply impressed with the importance of closer co-operation with the Eastern Churches.

Thirdly, I would urge with all the force I can, that indigenous Christian leadership should be sought for and used to the full, both in the Student Movement and also in the building up of Christian congregations in the East. The difficulty of finding those who are altogether suited for the work of leadership is, I am convinced, chiefly a difficulty of our own making. We have been content with the training of Mission agents, and we have obtained them; but they are agents, not leaders. Our future work must be to obtain and train leaders. I would call attention on this subject to Bishop Gore's chapter in the Report of the Commission of the Edinburgh Conference on Christian Education, entitled "Indigenous Expression of Christian Truth." That chapter is, perhaps, the most important recent document dealing with the subject.

I wish to turn, in the concluding section of this paper,

\* This does not militate against the practice, now becoming happily common, of younger men coming out on short service. These are not in the position of leaders. They are themselves rather learners and helpers; and the fresh interest they bring to the educational work and the new life they impart during their short stay, are invaluable.

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to the broader aspects of race and nationality which have come into prominence in recent years. The position in outline is this. The peoples of Asia and Africa are awaking under the Christian impulse to ideals of national freedom, but as they do so they find the Christian nations themselves either threatening their liberties or holding them in subjection. Even this they would be ready to endure for the time being (for they realize how much they have to learn from the West), but they cannot and will not endure the race intolerance which goes with it. They declare, in no uncertain way, that Christian principle in this matter appears to have little relation to Christian practice. The new national spirit has intensified the indignation which is being felt, and the East is speaking to-day with regard to Christianity itself in terms of bitterness which are altogether strange and ominous.

I cannot express the situation more clearly than in the words of a Bengali writer, the editor of *The Indian World*, a man of balanced judgment and high moral character.

"We recognize," he writes, "that Christianity has done much in India to re-kindle the moral fervour of spirit which had died down. In this sense it has been a remarkable moral force amongst us at a critical moment in our spiritual history, when a new force was needed to awaken us from our lethargy. It did, then, the work that Buddhism did for us in earlier times. Like Buddhism, it has taught us afresh to treat women and the depressed classes with greater consideration than our fathers did before us. Like Buddhism, it has re-awakened among us a deep sympathy with distress and misery wherever found. Like Buddhism, it has weakened the unwholesome fetters of caste and ceremonial tradition. . . . On the other hand, there are terrible stains upon Western Christianity itself as we now see it presented to us by Anglo-Indians. These more than neutralize the good we see on other sides and make us wonder if Christ's teaching has any effect to-day on conduct. What can we think of the *hauteur*, the spirit of distrust, the sense of inequality, with which every Christian official in this land treats every one of us? What can we think of the Christian missionary who never cares to raise his voice against the failure of Christian justice, against Christian tyranny,

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against Christian repression and high-handedness? When we study the recent history of English and German foreign diplomacy, the heartless and sometimes shameless way in which independent states and peoples are brought under subjection by Christian nations; when we glance at the treatment accorded to coloured people all over the world; above all, when we consider the supreme contempt with which all subject peoples are looked upon by their Christian conquerors, we not only begin to lose faith in Christian civilization, but we almost begin to have a lurking antipathy against Christianity itself."

Here, then, is one of the most critical situations which the modern missionary movement is called upon to face. In a short time, if the race prejudice which has arisen is allowed to grow and increase, all the ground which Christianity has gained by the present awakening will be lost. The rising Eastern peoples will look elsewhere than to Christianity for their national ideals. Race-hatred from this side will answer racial contempt from ours. This is no secondary question, but one of primary importance, for by it the moral supremacy of Christianity is threatened, and hitherto the moral supremacy of our faith has been its most moving and attractive power, drawing men nearer to Christ.

What is needed to-day is that thinkers and leaders of the Church should take up the whole race problem and deal thoroughly and soundly with its different Christian aspects. They must do something of the same kind of work which has been undertaken during the last few years with regard to the home social problem.

In dealing with the race problem the so-called political sphere is bound to be invaded again and again, and the old cry will be raised that Christianity has nothing to do with politics. But those who are determined to face the real Christian issues will not be deterred by cries of this kind. They will be certain that all the kingdoms of the world—the social, the political, the racial, the international—are to become the kingdoms of our God and of His Christ, and they will not allow them to be given over to the devil. They will remember that even the slave-trade was defended on the same ground a century ago.

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The work of raising the Christian standard with regard to the treatment of races requires a Christian literature of its own. It is astonishing to find how little has yet been written. There are a hundred problems crying out for solution. There is the whole problem of British imperialism and its ethics. There is the question of alien immigration, and the kindred problem of indentured labour. There is the constructive problem of the preservation of indigenous art, literature, and culture, in lands which have come under the subjection of a Western power. At every point, with regard to subjects such as these, a Christian moral principle is involved and a Christian attitude is needed.

To sum up the practical conclusions, I have urged that, while it is of the utmost importance to unify the student work of the world, and represent in action the universality of our faith, we have at the present time the primary responsibility laid upon us of helping forward the growth and development of truly indigenous Churches in the East. I have chosen three out of many ways in which progress in this direction might be made: the full training of new permanent missionaries; the careful study of the ancient Eastern Churches; the fostering of indigenous Christian leadership; last of all, I have touched on the broader aspect of the whole question, the alarming race intolerance which is growing up in our midst almost unchecked, and its hindrance to the spread of the Gospel. In overcoming these and other difficulties of the present situation, we shall be helping to build up the great Church of the future, both catholic and national.

## Students and the Application of Christ's Teachings to Modern Life : To the Relation of Christians of Different Communion to Each Other.

Silas McBee.

United States of America.

THE supreme fact of life—that for which and to which all things were created and move—is the Family of God. In this Family the first cause, the final cause, the enabling cause is the Christ of God, perfect God and perfect man. To fulfil all the relations of the Family of God is Eternal Life. To isolate oneself deliberately and permanently from the Family is death. I am not concerned to discuss these alternatives further than to say that the choice between them is the condition of character—of "Righteousness"—that bond of perfectness which is the character of the Family of God. Righteousness cannot be contained in an individual or in an isolated part of the Family. It is a whole-family virtue. Our Lord stated this principle perfectly for Himself, "For their sakes I sanctify myself." God's words are things, they are what they represent. Our Lord not only did not, but the more profound truth is that He could not, have perfected Himself if He had sought to do it for His own sake. Just here is to be found Christ's revelation. He was ever and always trying to make plain the Father's love; and His earthly work culminated in His prayer that His disciples might be one as He and the Father were one and thus prove to the world that the Father had sent Him.

The Family of God is the only adequate explanation of God as it is the only satisfying answer to the infinite needs of man. Can we wonder that Christians have groped and stumbled and yet struggled on through the centuries in the effort to present Christ in His fullness to mankind.



## To the Relation of Different Communions.

Saint John represented to our Lord that he and the disciple had forbidden one who was working in His name and yet the whole purpose of Christ was to draw all men to Himself. He came to reveal a divine family, to impart a divine life, to fulfil all righteousness in the Family of God. His own disciples following Him daily could not understand the scope of His love. The universality of His claims St. Paul understood better later when in amazement at divisions amongst the disciples he exclaimed, "Is Christ divided?" The Apostle saw then what Christians are coming to see now, that a divided Christianity witnesses to a divided Christ. But let us be fair to the ages that are gone and to all sections of Christendom that have by their struggling for what they believe to be true contributed to our better understanding. Let us use with our might with absolute loyalty to the person of Christ the little that we now see of the glory and fullness and power of His revelation of the Family of God. Let us claim all that is ours, in natural membership because of our creation by the Father, because of rebirth through re-creation in the Incarnation of the Son of God, because of our free recognition and acceptance of our full inheritance.

There is no apologetic for a divided Christianity. A divided Family of God is unthinkable. It is a manifestation of God's infinite love and mercy that His Family like Himself is indivisible. We have separated from each other and in that separation are bearing false witness against the unity of Christ and the unity of His Body. It was surely because in the honest effort to preserve and to preach the whole Gospel as each saw it that Christian Communions lost their perspective and were able to justify to themselves separate organizations on the ground that these were necessary in order to preserve their conception of the Gospel. But Christ and the Family of God are infinitely greater than any or all human conceptions of them. Therefore unity can never come through human agreement as to definitions of Him and His Body. Unity must come through loyalty to His Person in His Body.

Are not Christians learning this? Else why or how has this extraordinary Conference been assembled from more than thirty nations and from so many types of religion? Are we

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not learning that our conceptions are not essentials of the Gospel? Are we not coming to see that precious and helpful as our traditions, our preferences, and our ideal are to us, and rightfully ours for ourselves, we cannot impose what is only ours upon others or deprive others of what is only theirs? And are we not coming slowly but steadily and surely to see that the Gospel is in deed and in fact the good news of our inclusion with all mankind in the love of the Father in His Family and that we are called to love and to serve the whole Family as He loves and serves it. Everything is from God. He first loved us. He gave us our place in the Family. He gave us His Son who is sufficient for all things. He sent His Holy Spirit to perfect us.

What is our part and what shall this body of students do in order to make known to every man his place and part in the Family of God? Surely the world idea was never so great, the whole world was never so tangible, the international ideal never so real and so realized as now. Let us make no mistake. All good gifts are of God. He is the source of all good. He does not wait on organized Christianity for His saving work in humanity. But He does require that spiritual things shall be spiritually discerned and He knows that the witness of His Family united, loving, and expressing its love in service is necessary to the conversion of the world. We must seize the opportunity and we can only seize it adequately realizing and acting upon the realization that all who name the name of Christ are, in spite of their own sinful divisions, at one in Christ. On this principle we must pray and serve and sacrifice until the Supreme Fact of Life becomes the supreme motive not merely in our own lives but in the corporate life of our Communion. We are to seek the conservation of variety as a condition of living unity. Uniformity is the enemy of unity. It would stifle liberty and destroy initiative. A uniform Church would be a dead Church. It would not have the breath of life in it. Variety, liberty, initiative, authority are not the enemies of unity, nor are they antagonistic in themselves—they are the conditions of unity. "Authority that does not issue in liberty is tyranny. Liberty that is not restrained and sustained by authority is license."

## To the Relation of Different Communion.

The simplest principle on which to begin to practise the spirit of unity is this—search out the virtues in other Communion and emulate them, and dig up the hidden sins in your own and repent of them. My limited experience leads me to say that I have found no body of Christians as full of error and as bad as others have described them as being. Equally I would say that all Communion have more sins than they have found out and confessed.

The unity of the Spirit, the Scriptures so state it, must precede the bond of peace—and the bond of peace is the condition of righteousness of life. The unity of the people of God in His Christ, and in Christ's Body is something more than a good and right thing, more than a source of multiplied and multiplying power. It is all this and something infinitely more. It is the condition of righteousness which is salvation—the complete fulfilling of all relations in the Family of God.

## How to Keep Our Movements Spiritually Vigorous.

Dr. H. C. Rutgers.

The Netherlands.

THE question is a vital one for every Movement. A Movement, which does not possess spiritual power, is nothing but a living corpse, no matter how strong it seems outwardly. It is well worth while therefore to consider what are the necessary conditions for the spiritual vigour of our Movements.

It is absolutely necessary for a strong movement to be also a good organization. It is false spirituality to think that nothing matters but the spirit alone. The old saying *Mens sana in corpore sano* is true here also. The exhortation of St. Paul "Let all things be done decently and in order" is applicable to our Movements no less than to the Church of Corinth. An efficient organization is a spiritual thing and is impossible without spiritual life in the Movement. Think only of the necessary requirements for a good organization! It is impossible without mutual confidence and a spirit of trustfulness, without self-sacrifice and self-denial on the part of individual members, for everyone must be willing to surrender his private plans for the benefit of the whole. It brings home to every member the truth that none of us liveth to himself.

A strong organization is necessary because it alone provides the channel through which the spirit can work unhindered. It enables men to work together in harmony. It must not be a corslet which stifles natural life, but it must be the well-ordered constitution which enables everyone to do his share according to the talents which are given to him. Organization alone however is next to nothing. Without the spirit to move it, it is an engine without steam. It is only an instrument, and the usefulness of the instrument depends on the man who uses it.

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This brings me to the inner life of our Movements. Our Movements do not deal with abstract theories nor with dead matter, but with living men. The strength of a Movement depends largely on the strength of the men who compose it. It is perfectly possible to have a well organized, numerically strong Movement, which presents splendid reports and has a nice outward show, and which nevertheless is nothing but sounding brass or a tinkling cymbal. It is not the form, nor the rite, nor even the work, which is of prime and supreme importance, but it is the spirit which animates all this and the motives through which it comes to action.

Only that Movement can be spiritually vigorous, of which the individual members answer St. Peter's description : " Living stones, built up a spiritual house, to be a holy priesthood "

Therefore every Union has again and again to press on its members their duty to strengthen their personal spiritual life. How shall we bring others to the living fountain, if we ourselves do not care to drink ? By our actions shall be judged the truth of our words. A member, who neglects the care of his inner life, weakens the force of his Movement. In spiritual things it is especially true, that where one member suffers, all the members suffer with it. A Movement will be able to realize its full spiritual strength, only when all its members follow Christ in His self-sanctification. " For their sakes I sanctify myself, that they themselves also may be sanctified in truth."

This is the reason why the study of the Bible and prayer must always have a dominant place in our personal life. It is alone by feeding ourselves continually with the Bread of Life, by keeping ourselves in undisturbed contact with God, that we will be able to be truly good members of our Movement. If we are slothful here, our condition will be the same as that of the Apostles after they had slept in Gethsemane instead of seeking communion with God. There will be no strength.

This call comes however not only to our individual members, but also to our Movements as such. A Movement is more than the aggregate of its members. There is a psychology of the mass ; and a mass movement is in many ways different from the movement of the units. Each Movement must be very



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careful what the spirit and the atmosphere of that Movement as a whole is. Is the atmosphere favourable for the development of the spiritual life? Is the spirit which animates the Movement the Spirit of God?

As individuals we must strive with all our might to live in communion with God, but as Movements we must do so no less. A Movement, which neglects promoting the study of the Bible and which does not know by experience the strength of united prayer, cannot expect to be spiritually vigorous. I know that there is much talk about natural shyness and about reserve of character or national peculiarities, which hinder in one way or another the united seeking of God, but I am convinced that it is impossible for a Movement to be spiritually vigorous, when it excludes deliberately from its corporate life all united spiritual acts of worship. I say spiritual acts of worship, for I do not mean mechanical or purely formal worshipping, but such unity in the seeking of God as is only possible for men and women in whom beats truly the pulse of a real spiritual life.

Our Movements are not an end in themselves. If there is a Movement existing only because Student Christian Movements are the fashion nowadays, or because it is rather pleasant to have a cosy union with sympathetic members and to hold nice conferences for mutual benefit, without a further aim than the welfare of its own members—such a Movement need not be astonished that it has no spiritual strength. To have a Student Christian Movement is not our ultimate aim; it is only a means to reach our real aim. And our Movements can only be spiritually vigorous in so far as they contribute to the realizing of this ultimate purpose.

This real aim was indicated before the origin of our Federation. "Make Jesus King," was the telegram, which gave the first push to the movement of which our Federation is a result. "Make Jesus King." To extend Christ's Kingdom over the whole earth. To make His name known to the world. To crown Him Lord also of the student world of all our countries. That must be the dominating motive of the work of all our Movements. By keeping this high claim of our Lord Jesus Christ well before our eyes we will realize how needful is spiritual life for every Movement. For this aim can never be reached

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by worldly means or human power. The Spirit of the Lord alone is sufficient for this.

The more we think about the necessity of spiritual vigour in our Movements, the more we realize the insufficiency of all we can do by ourselves, by our own force. We need spiritual strength—but we realize that we are sinful and that the work before us surpasses human power. But this throws us back on the only source from which flows all spiritual power. It is true: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." That is after all the only condition for keeping our Movements spiritually vigorous: to abide in Christ. If we do this, if we deliberately set ourselves to follow St Paul, that we too may be able to say, "I live; and yet no longer I, but Christ liveth in me," then all other things—efficient organization, the care of our inner life, the spiritual atmosphere of our Movements, the realization of our high calling, will follow.

Thus the answer to the question, "How to keep our Movements spiritually vigorous," is quite simple. Give heed to the voice of God who is calling you. Allow nothing to come between Him and you, and keep in communion with Christ. Without Christ you can do nothing. From Him cometh all power, also all spiritual power in our Movements. But with Him we can be sure of overcoming all temptations which might weaken our spiritual force, with Him we can be sure of seeing fruit on our work. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit." May God grant that all our Movements may abide in Christ and be rich in spiritual fruit.

## How to Keep Our Unions Spiritually Vigorous.

Robert P. Wilder, M.A.

Great Britain.

AN Association cannot be spiritually vigorous unless Jesus Christ is the centre of the life of its members. As are its members, so will a given Association be. How then can the membership of our Associations be brought to and kept on a high spiritual level?

1. By keeping our Conferences on a high spiritual level.

It is difficult to exaggerate the spiritual value of Conferences when they are efficiently conducted. During work for American students I found that Northfield and Lake Geneva were moants of transfiguration to many. At La Sarraz in March of last year and at Helsingfors last April, Swiss and Finnish students testified to the uplifting power of Conferences, and in Great Britain the Baslow atmosphere is to many the most religiously bracing atmosphere they have experienced. While grateful to God for such testimonies, and they can be multiplied, let us see that our Conferences continue to exert a deep spiritual influence. There is need to guard this point, since, as our national Movements grow in membership and in variety of activities, there is danger lest too many things be attempted at Conferences, and thus less emphasis be laid upon the supreme thing. Possibly this is the reason why the spiritual impression of some of the recent Conferences in China and Camps in India seems to have been deeper than that made by some of the Conferences in Europe and America. The gatherings in the Orient have not attempted too much, and thus have had an atmosphere for unhurried contemplation of Jesus Christ. Conferences furnish one of the best opportunities for training our membership, and such training has a beneficial effect upon Bible, Mission, and Social study, and upon the evangelistic and apologetic work of our Movements. But in arranging for such training, let us allow sufficient time in the programme

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for addresses that will help our members to life and life abundant. "Our wrestling is not against flesh and blood." To win in this warfare our members must not only be trained in method, but must be spiritually strong.

Again as our Movements grow in popularity we shall be expected to invite prominent representatives of different Churches to address our Conferences, even though some of them may have no distinctively spiritual message for students. Let us be careful not to use our platforms to pay compliments to men who are not the best suited to bring students into vital contact with Jesus Christ.

2. By supplying our Unions with a spiritually vigorous leadership.

As are the leaders, so to a large extent will the membership be. At the last Federation Conference the majority of the Movements stated as among their greatest problems that of how to secure suitable leaders; *e.g.*, the North American Movements reported "Men are ready to enter more Bible classes than competent men can be found for leadership." The Australasian Movement reported classes for the training of leaders to promote intensive Bible study, and the advance in the French Movement was said to be due to the fact that in each Association there were one or two energetic disciples of Christ. Let us see that in every Association the leaders are energetic disciples of Christ. A Union can be transformed by a single leader of spiritual power—a man like Pitkin of Yale, Andressin of Helsingfors, or Dallimore of Liverpool.

The discovery of such men and the bringing of them into leadership may be one of the greatest things we can do to keep our Associations spiritually vigorous. In some cases is there not danger that members may be chosen as officers more because they are intellectually brilliant, or strong organizers, or good athletes, rather than because they are full of faith and the Holy Spirit? Granted the same spiritual power, the good student and able organizer will make the better officer. But let us always make sure that he has the spiritual qualifications necessary.

3. By supplying literature that will deepen the spiritual life of our members.

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If it is true, as Dr. Jowett has said, that many Christians of our time are leading pre-pentecostal lives, so far as their experience is concerned, should we not publish more literature on the personality and work of the Holy Spirit -literature that will help more of our members to receive spiritual power and to become channels through which the grace of God can pass to others? Let us also see that our Bible study text-books are not critical at the expense of being devotional. There are men in our colleges who would prefer such text-books because they like information about the Bible while they are unwilling to pay the price involved in applying the truths of the Bible to their own needs. They remind us of one who asked a fishmonger the price of each article in his shop and having made no purchase was addressed as follows by the owner: "I see, what you desire is information but not fish." Let us see that our Bible study courses do not give merely information, and are sound critically merely, but that they also bring our members to touch Christ with the touch of personal faith.

### 4. By stimulating prayer and Bible study among our membership.

Brother Lawrence used to say that we do not talk of Christ because we fail to talk to Him. Many Associations are being greatly invigorated by meetings for united prayer. During the two years I worked in Scandinavia the beneficial effects of the prayer meetings were most marked. In Great Britain recently week-end Retreats have developed. In these about half the time is given to discussion and the other half to intercession. These have deepened markedly the devotional life of those who have engaged in them.

The subject of associated Bible study will be considered later in this Conference, but I wish to emphasize here the importance of having our members observe what is called the Morning Watch, *i.e.*, giving at least half-an-hour each morning to personal Bible study and secret prayer. This is difficult for many in our busy age. But of what avail is it to long for spiritual vitality if the means by which such vitality can be secured are neglected? To have spiritual vigour there must be daily Bible study and prayer. Nothing can be a sub-



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stitute for these. The sainted Fletcher once said: "An eager attention to the doctrines of the Holy Spirit made me in some degree overlook the medium by which that Spirit works: I mean the Word of Truth, by which that heavenly fire warms us. I rather expected lightning, than a steady fire by means of fuel." To be spiritually on fire our members must daily supply the needed fuel through reverent study of the Bible and secret prayer. Even work for Christ cannot take its place. There are some who urge people who are lacking in spiritual vitality to work for God. This is like teaching military manoeuvres, according to Mr. Spurgeon, to people who have no feet. To change the illustration, the Morning Watch enables one to withdraw to the pure atmosphere and holy calm of communion with Christ, and to be invigorated thereby before descending to the noxious and jarring sounds of the day. It enables one to take observations, like the captain of a ship at sea, to determine if there has been progress or if one is drifting spiritually. Christ loved solitude. In the morning, a great while before day, He rose up and went out into a desert place for communion with the Father. "I am not alone," said He, "but I and the Father that sent me." Those who follow in His footsteps and withdraw morning by morning to read the Bible and to pray, learn that they are never less alone than when alone, and fresh supplies of divine strength maintain their moral courage and enable them to help others to overcome in the night against temptation. Some of us who know the colleges and universities fear that the Morning Watch is not kept as generally as we had hoped.

Moreover, when it is observed is it effectively observed? Our Lord said "Search the Scriptures." Are men and women in our colleges searching the Bible as for hid treasure? Stones and leaves lie on the surface of the ground, but gold and silver are hidden beneath. Shells lie on the seashore, but pearls are in the depths. So with the precious truths of the Bible, a few may lie on the surface, but for the most we must search. At a meeting of leaders of the British Student Christian Movement to promote Bible study among students, one of our number said: "If we desire to give a catching disease to a man, we may succeed in doing so by sending him letters from the

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room of one who has the illness. But a surer way is to bring the man into contact with one who has the illness. So we may succeed in spreading the good contagion of Bible study by sending from our office pamphlets about the importance of such study. But the surest method is to be ourselves so full of the Scriptures that those who come into contact with us will catch the contagion." I know one who six months ago had no interest in Bible study and whose spiritual life was weak, but who now devotes all her spare time to the Bible. The Word is to her the joy and rejoicing of her heart and she has a spiritual power of which formerly she knew nothing. This result is due to her coming into contact with two persons who know the Bible and who can create in others an enthusiasm for it.

5. By encouraging our members to serve Christ at home and abroad.

Air and food are not the only requirements to keep one vigorous physically. There must also be exercise. Prayer enables us to breathe the air of Heaven and Bible study furnishes nourishment for the soul. But to be strong spiritually one must also work for the salvation of others. A Union that is not winning students to Jesus Christ cannot be strong. To change the illustration, a piece of steel that is magnetized, if used on other pieces of steel will turn them into magnets, but if hung up in idleness it will lose its magnetic power. "Give and it shall be given unto you," is the law of the spiritual kingdom. Not to use is to lose. Miss Frances E. Willard, after receiving a great spiritual blessing, said "I kept still until I soon found I had nothing in particular to keep still about. The experience left me. That sweet persuasiveness, that power in the soul of which I came to know. . . . I do not now feel." Are there not men in our Associations who are so afraid of putting fellow students off that they are doing no personal work? Not only are they putting none on the way to God, but they are becoming weak in their own spiritual muscles. Again, one of the most effective means of maintaining the spiritual vigour of our Associations is to have in their membership a large number of Volunteers for missionary service.

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In a religious Movement like ours success or failure depends upon the spirituality or lack of spirituality of our membership—a membership which is constantly changing—a membership of students who, because they are students, are always tempted to let head knowledge outstrip character building. We are here as representatives of this Movement. We are supposed to in a sense set the pace for our membership. Are the men and women in our colleges to become more like Christ because of contact with us? Great is the force of example and the power of the law of imitation. Have we a living Gospel to give men? Is prayer our vital breath? Are we full of the Word of God and of His Spirit? When the Spirit empowered Gideon his three hundred routed a hundred-and-twenty thousand Midianites. These men lived before Pentecost; we live after. Has the Spirit come upon us so we can put to flight spiritual foes and win students for Christ? The lad's five loaves and two small fishes when blessed by the Lord fed five thousand men. If He blesses us during these days it may mean spiritual awakenings through our field. Do we believe that the Risen and Ascended Lord places at our disposal to-day the same power which raised Him from the dead and seated Him at the right hand of the Father? Shall we let that power take full possession of our lives to-day?

## How to Overcome Weaknesses in the Bible Study Work of Our Movements.

The Rev. Tissington Tatlow, M.A.

Great Britain.

It would be waste of time for me to spend all or even the greater part of that allotted to me in an examination of the weaknesses in our Bible study work. I propose rather to name the outstanding causes of weakness, and then proceed at once to make some suggestions as to how we may perhaps remedy them. The only introductory remark necessary is to say that I have consulted student leaders in eight different countries, and I find that in nearly all of these the weaknesses in Bible study are of a very similar character.

I. First, I must place the weakness caused by an indeterminate aim. To the simple question "What is the aim of your Bible study work?" rather confused answers are given by most student leaders. So long as we confine ourselves to important generalities, such as "the aim of our Bible study is to build men up in Christ," all goes well. But when we begin to expand the statement of our aim in Bible study, and explain the relation of devotional Bible study to intellectual study, and the relation of both to associated Bible study, confusion tends to reign. So long as we are content to deal in generalities, and say that our aim is to make the Bible a living book which speaks to men's souls a message from the Living God, we are clear, but when we ask whether we shall aim at getting men to study the Bible devotionally, or whether we shall encourage critical and theological study; whether we shall aim at filling our Bible Circles with devout men meeting for mutual edification, or with a mixture of the devout and those who are still groping after a vital faith, we can give no very clear answer. I believe that this confusion is largely due to the fact that a change has come over many Movements in the Federation in recent years. The Christian Unions

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began with small groups of earnest and devout students who had few doubts. What these students wanted chiefly was help in exploring the divine treasures of a book in which they already fully believed. They needed help in devotional Bible study. Text books which ignored critical and theological questions, and assumed cordial acquiescence in the main doctrines of orthodox Christianity were both useful and acceptable. Times have changed in most Movements. That irresistible intellectual movement, historical, scientific, and critical, known as Modern Thought, has been acting as a powerful solvent in theological as well as in other regions. And at the same time the Student Movements have grown steadily, and, while formerly most of them were made up of the more pious and definitely religious students, they now embrace men in all stages of spiritual development, and professing all varieties of belief and shading off into varying stages of doubt and perplexity concerning the Christian faith. The result is that it is far harder than it used to be for the average Christian Union member to keep his faith protected from question and challenge as to its intellectual stability. Also (and the point is of equal importance) the Christian student of to-day is less inclined to try and keep his faith unrelated to his general knowledge than was his predecessor of ten to twenty years ago. The scientific spirit of to-day is making college men and women better students. Now all this has profoundly affected Bible study, for in the mid-stream of the intellectual unrest of to-day stands the Bible. It is a veritable storm centre. The nature of its authority is in continual dispute, its inspiration is challenged, and its doctrines are subjected to searching criticism and enquiry. The result is that if we are to get the best results in Bible study we must help the student along two lines :—

(1) We must help to clear away intellectual difficulties. These may have arisen from the fact that the Bible makes assumptions which are sometimes a great difficulty to the modern student. It assumes without any attempt at proof such matters as the being of God, the immortality of the soul, the value of prayer, and so on. Or difficulties may arise through the student's inability to find a satisfactory answer to the



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question, "In what sense is the Bible inspired?" or "In what sense is the Bible infallible?" or his difficulties may be the result of some acquaintance with Biblical criticism. Whatever the man's difficulties, we must try and help to remove them, and our attempt must be fearless, honest, and adequate.

(2) The other line along which help must be given is in devotional study. Men need to be taught what devotional study is. To many it seems to connote an attempt to stir up religious emotion through the study of passages from a book which deals with matters decidedly remote from the affairs of daily life. We must help men to see that the Bible brings them into contact with real spiritual experiences, experiences which are the outcome of the dealings of a Living God with living men and women. Men must be taught to see that in the Bible are to be found the principles upon which they are called by God to build their own lives and the life of society. And, above all that, in the Bible we have displayed the character of God with whom to find union is the goal of all philosophy and all religion.

How are we to combine these two needs, intellectual and spiritual—if you like so to designate them? Many would answer that they must be met separately—that men must give some periods of time to intellectual study and other periods to spiritual and devotional study. I think that we shall not find this feasible in the case of most students. Theological students are an exception, but most students have little time to give to religious study, and what they do must be done as a single effort. What I advocate therefore is that we seek to unite in some combination the two kinds of study. One plan would be to prepare text-books which would provide one chapter each week dealing with a more doctrinal and intellectual topic, and then daily reading and studies of a more devotional character bearing, however, on the weekly chapter. The united study should in this case combine questions both doctrinal and devotional in character. Another plan would be to encourage students who are asked to study a text-book prepared for devotional study, to read at the same time (say for an hour on Sunday afternoon) some

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book of a theological character which has been chosen for its bearing upon the devotional topics being studied. Whatever method we may adopt, I am sure that the attempt must be made to meet men's need for food for the soul, and also for grist for the intellectual workings of the mind. It is only as we pursue this two-fold aim that we shall meet the needs of to-day.

II. A second weakness in much of our Bible study is that it is carried on with very little reference to what students are thinking about the Bible. This is due no doubt to our earnest desire to get men to study the Bible as a help to their spiritual lives and to avoid absorbing their attention with intellectual questions and possibly plunging them into controversies. But in Great Britain (and I think it is true of most European countries if not of the whole student world) very large numbers of students are deterred from Bible study largely on *a priori* intellectual grounds, and they will never be persuaded to throw themselves whole-heartedly into devotional or any other kind of Bible study until they are helped to face boldly and honestly their doubts and difficulties about the Bible. I do not think that the World's Student Christian Federation as a whole has shown many signs so far that it is aware that modern Biblical scholarship has thrown floods of light upon the Bible, has most happily made untenable *a priori* views on the subject of infallibility and inspiration which at one time threatened to place burdens heavier than students could bear upon their shoulders, and has made the Bible live again for thousands who were tending to regard it as a book whose message was for yesterday rather than to-day.

We must never forget that we are a *student* movement, and that as students truth must ever be our quest. If we are to obtain the best results from Bible study and are to attract to it the ablest and most thoughtful men we must do all our work in the full light of the best Biblical scholarship of the day.

III. It is when we come to examine the actual work of Bible Circles in their corporate activity that we lay bare a very wide-spread source of weakness. I refer to the fact that very few Bible Circle members are found to be adequately

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prepared for the Circle meetings. This failure is due to a well-defined cause, namely, that students do not, in the majority of cases, devote a regular period of time each day to private study. The Bible Circle system very seldom breaks down when members make an honest and persevering attempt to devote some time daily to Bible study and prayer. When this is not done the Bible Circle system does nothing else but break down.

Now how is this weakness to be dealt with? There are two views held by careful observers of the Bible study work of the Student Movement:—

(1) Some say that we shall never get large numbers of students to do daily Bible study until they are more alive than is the case at present to the value of Bible study. They do not think the Bible has a living message for their ordinary working lives, and therefore cannot be got to give adequate attention to Bible study. We are assured that the only thing to do with these students is to get them into Bible Study Circles where topical and doctrinal questions are discussed, Circles which are prepared for much as preparation is made for a Missionary Study Circle. I think that method may be useful and necessary for many but if it is to be worked successfully text-books of a character different from the majority of those now existing will have to be supplied.

(2) The other view held is that we must never give up striving to get every student who comes under the influence of the Movement to devote a definite period of time every day to Bible study. The advocates of this view admit that there will be a great deal of failure but they think that from the first an attempt should be made to create in men a habit of daily Bible study. I am an uncompromising advocate of this latter point of view. I think that we should emphasize in every possible way our sense of the importance of daily Bible study. I believe that if our Bible Circles were better led, and if greater care was taken to provide that the things men are thinking about are dealt with in Bible study text-books, we should find men wanting to prepare better, and the desire to prepare better for the Circle meeting would tend to reinforce the good intentions men often acquire as a result of repeated

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emphasis by the Student Movement on the importance of Bible study.

IV. This brings me to the greatest weakness of all--incompetent leadership.

On all hands there is a cry for better leaders of Bible Circles. Now many senior men have prophesied that it is just at this point that our Bible Circle system would break down. I have often been told by older men that they did not believe in Bible Circles. "The members will raise difficulties no one can answer, these difficulties will be forced on some that had not felt them, and wrong beliefs will in many instances be generated." Now these fears have to some extent been realized, but I do not think the cure is to abandon the Bible Circle system but to work it more adequately.

Irregular attendance, desultory discussions, and a general sense of failure are some of the results of bad leadership. Why is our leadership bad? Because we have not taken pains to train leaders. It is a most difficult thing to lead a Bible Circle well, and experience has made it abundantly evident that only exceptional students can lead one really well by the light of nature. There is no department of our work which should receive more attention than the training of Bible Circle leaders. What we should aim at is having in each college centre a few men capable of doing the necessary training. Most of our Movements are now old enough to have former members who could do this work. If it is to be done effectively these senior helpers must be in touch with life and thought as it is to-day in the colleges and therefore should attend Student Conferences, they should also be trained themselves in the art of leading. Were every Christian Union to have at call men skilled in leadership it ought to be possible to provide through their help for the training of Bible Circle leaders.

The alternative to this plan is to train leaders at Summer Conferences or special conferences. The objection to this is that at Conferences students have other matters to attend to and cannot concentrate enough on Bible study to get adequate training, also local needs cannot be taken fully into account at general Conferences, and, in addition, all the

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students suitable as leaders from any given college cannot attend a Conference. In view of this it is probably advisable to adopt the first plan and try and raise up a group of those who can train leaders, for the most part they will be found among former Christian Union leaders who have become ministers, professors or schoolmasters.

If it is asked what is required in a leader, I think that the answer is a good grasp of Christian doctrine, a living personal faith, a ready sympathy with seekers for truth, and some knowledge of the psychology of leadership and the technique of the Bible Circle method.

In addition to training our leaders the literature on the subject of Bible study ought to be improved, and new types of text-books need to be devised. It would also prove a great help if addresses on Bible study and on the chief questions raised in Bible Circle meetings were dealt with by competent speakers at general meetings of the Christian Union. Christian Union leaders often wonder what topics to choose for addresses at general meetings; a series of visits to the Bible Circles would provide any number of topics. Most Christian Unions would do well to have far more addresses on the Bible, Bible study, and the questions raised in Bible Circle discussions than is the rule at present.



## How Best to Realize the Evangelistic Purpose of Our Student Movement.

Professor Henry B. Wright, Ph.D.

United States of America.

IN whatever realm man moves out to win the allegiance of man, he recognizes two methods of approach. He must take into account both the mass and the unit. In the conquest of the bodies of men on the battlefield we distinguish the artillery attack on the mass and the infantry fire directed against the individual. In the conquest of the minds of men in our schools and colleges we employ the lecture for the mass, the seminar or recitation for the individual. And so in the conquest of hearts and souls the same clearly-defined difference exists. Men are won to Jesus in two principal ways, by the evangelistic address to the mass and by the personal interview with the individual. Which of these two is the more nearly universal method, subject to the fewest limitations of time, of place, of tongue, or of nationality? It will not be disputed, I think, that the platform address to great masses of men is, at first sight, the more attractive and promising. Jesus preaching the Sermon on the Mount or feeding the five thousand, Paul before the assembly on Mars Hill, such examples stir the imagination and invite the imitation of earnest, ambitious men. The crowded hall, the gradual mastery of the indifference of many by the persuasiveness of one, the quiet hush in the moment of appeal the troubled light of conviction in a thousand faces as a great truth is laid bare—what more could be asked of the winner of human hearts to Christ? "My experience in active service in the Civil War taught me," writes Dr. Trumbull an army chaplain, "that the thunder of artillery was likely to be most impressive . . . the artillery officer who could tell of how many rounds he had fired in action could boast more of his service, even if he did not know that he had ever hit anybody, than could

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the best sharpshooter on the whole line. So it is with those who address individuals for Christ. Sharpshooters may bring down more individuals with their telling single bullets, but they cannot make the impression on the surrounding atmosphere."

Most men will agree also that the evangelistic address to masses of men is by far the most economical method when the expenditure of time and of vitality by the evangelist is taken into account. A single illustration from university teaching will serve to make this principle clear. I have a friend who is a university professor. "What are you going to do this morning?" a visiting colleague from a neighbouring institution of learning once asked him. "I shall spend fifty minutes discussing the third act of Shakespeare's *Hamlet* with twenty-five men, and shall endeavour to get every one of them to take part in the discussion." "And what will you do this afternoon?" the visitor queried further. "I shall repeat exactly the same process with twenty-five more men," answered my friend. "What a waste of time and energy!" ejaculated the astonished visitor. "Why not mass all the men together, deliver a single lecture, and be done with it!" Precisely the same question is being asked to-day of many conscientious Christian workers in small and scattered fields. Why not mass them all together and convert them in a mass?

Nor should it be forgotten that, under some conditions, the evangelist's address to great masses of men is the only alternative. Often in battle when the infantry force is too weak to venture a charge, the artillery must carry on the task alone. Even if many missiles are wasted, one shot may reach a shining mark. Such general attack on souls in the mass, followed up by nothing more, was characteristic of Jesus at different times during His short ministry. On one occasion, in particular, when the ground had been broken and all souls were open to individual conquest, He hastened on with these words "Let us go elsewhere into the next towns that I may preach there also; for to this end came I forth." Let us not therefore discredit the evangelist's address to the masses of men. Like artillery fire in battle, it has a place, and a great place in the winning of human hearts. Very few persons ever commit themselves to Christ through the

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efforts of a single individual. A succession of repeated assaults, for the most part anonymous, prepare the way for the final conquest. Paul plants, Apollo waters, and in His own season God gives the increase. The sower in the spring time is forgotten. The reaper of the autumn gets the credit. Let us welcome every effort that contributes to the salvation of men whether it sows the seed or reaps the harvest. "We can see these million men," writes Emerson, "but they are not yet men. Half engaged in the soil, pawing to get free, man needs all the music that can be brought to disengage him. If Love, red Love, with tears and joy; if Want, with his scourge; if War, with his cannonade; if Art, with its portfolios; if Science with her telegraphs through the deeps of space and time can set his dull nerves throbbing and by loud taps on the tough chrysalis can break its walls and let the new creature emerge erect and free—make way and sing pæans."

And yet gradually as we shall make a place for the evangelist's address to the masses of men—for the attack on masses of men—in our work of soul-winning, we must never be blind to its serious limitations. The men who can do this work are few. Years sometimes intervene between their visits. An evangelistic address followed up by nothing more is bound to be just as ineffective as a lecture on disease would be to a crowd of sick men suffering from various diseases. To meet the needs of all it must be too comprehensively general. The moment it becomes specific and confines itself to a single disease, it ceases to interest and vitally affect but a part of the audience. But even if it contained something of value to all it would still have serious limitations. The trouble with most men—above all most sick men—is not lack of knowledge. It is the inability to apply the remedy which they do know. "The good which I would I do not; but the evil which I would not that I practise." When a man is sick a text-book or lecture on disease is better than nothing; the physician with his hurried visits at intervals is much; but more than all is the nurse, who through the long watches of the day and night never once relaxes vigilance but with infinite patience clears the choked channels and applies the remedy.

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until health once more courses freely through the human frame.

Now what is true regarding disease and health is just as true of sin and righteousness. We have long recognized that disease and sin are contagious. The last decade, with its emphasis on the value of the mind and thought in healing, has established the contagiousness of health. Why should we hesitate to make a like claim for righteousness. This to me is the crux of the whole matter, and in it lies the solution of the problem of method in evangelism. "As through one man's disobedience many were made sinners, even so through the obedience of the one shall many be made righteous." Religion is imparted by contagion, not taught by words. Purity, honesty, unselfishness, love, the grace and truth which came by Jesus Christ, are not philosophical propositions to be accepted by the minds of men. They are actual living forces which spread by contagion—I almost venture to assert by contagion only—from man to man. It was our Lord Himself who characterized these forces, in terms, not of philosophical abstractions but of living organisms—the seed and the leaven. All He asked was the opportunity of contact in order to win the world. So confident was He in the triumph of this method that He never committed a line of His teaching to writing, but rested the entire success of His cause in the contagion He had been able to effect with twelve Apostles. "And I, if I be lifted up from the earth"—where men can simply see He asserted—"will draw all men unto myself." "Be ye imitators of me, even as I also am of Christ," wrote Paul, catching the same great truth. "A philosopher may be unable to argue any one of us into a belief in prayer," says George Adam Smith, "but the sight of a great philosopher on his knees"—*i. e.* contagion—"is sufficient to drag the most obdurate of us down on his knees beside him."

If this main thesis be true—that religion is imparted by contagion, not taught by words—it must follow inevitably that the soul physician's cure for the ills of others lies within himself, and depends on what he is, not on what he says. For every heart won, he must be able to perceive that power has gone out of himself. Real evangelism becomes a much

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simpler thing than many have imagined. It is merely having something contagious about one that other men can catch and then staying in the presence of others till this contagion has been effected. It is dependent upon no conditions of time or place or language or nationality. It can be carried on anywhere, by any man—by student or teacher, physician, lawyer, merchant, soldier or clergyman. And its effectiveness is directly proportional to the closeness of the contact of the evangelist with the heart which he strives to win.

You and I have lived in little communities of men for the past twelve months. Have impartial judges noticed with astonishment the silent spread from man to man of pure ideals, of honest declarations, of unselfishness, of loving sacrifice? Have you and I had anything to give, anything contagious—not theories but living irresistible forces? Or, in spite of many earnest appeals from the platform, have the forces of evil apparently gained ground where you and I stood as leaders? What is the reason and who is to blame? Let Paul answer. "If thou art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish . . . thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery?" Let us never forget that the evangelistic purpose of the Student Movement is to be ultimately realized by what we are, not by what we say.

Now granted that you and I possess this something contagious about ourselves; granted that we have something to give, there are, it seems to me, four qualifications which we shall strive to develop in order that the contagion with men may be best effected. With these every one of us may be an effective evangelist. The first of these is an accurate and thorough going knowledge of the spiritual anatomy of man, the pathology of the human soul. We must know when to give. "He, the Christian worker," says Drummond, "should be thoroughly acquainted with the *rationale* of conversion. He should know it as a physician his pharmacopœia. He should know every phase of the human soul, in health and



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disease, in the fullness of joy and the blackness of despair. He should know the 'Pilgrim's Progress' better than Bunyan. The scheme of salvation as we are accustomed to call it should be ever clearly defined in his consciousness. The lower stages, the period of transition, its solemnity, its despair, its glimmering light, its growing faith; and the Christian life begun, the laborious working-out in fear and trembling, the slavish scrupulosity, still the fearfulness of fall, still remorse, more faith, more hope; and, last of all, the disappearance of the slavish scrupulosity, the pervasion of the whole life with God. Such a skeleton is easily made and easily remembered, and it is all many have to perform their work with; but it is no more adequate for its great task than is the compass of a schoolboy's whistle to take in the sweep of Handel's *Messiah*. To fill up such an outline with all the exquisite tracery of thought and emotion and doubt is a great and rare talent; and to apply such knowledge in the practice of daily life is a gift which scarce one will be found to possess. Let not any think that such knowledge is easily attained. Nor have many attained it. The men to whom you or I would go in spiritual darkness, who are they... Plenty there are to preach to us, but who will interview us and anatomize us and lay us bare to God's eye and our own."

The second indispensable qualification in the effecting of spiritual contagion is respect for the individual personality of the other man, a recognition that the man with whom you are dealing has a right to be heard. No lasting contagion was ever effected without the consent of the patient. "We must in the first place make all the concessions [to the other] that we conscientiously can," says a great evangelist. "When a doubter first encounters you he pours out a deluge of abuses of churches and ministers and creeds and Christians. Nineteenths of what he says is probably true. Make concessions. Agree with him. It does him good to unburden himself of these things. He has been cherishing them for years,—laying them up against Christians, against the Church, and against Christianity and now he is startled to find that the first Christian with whom he has talked over the thing almost entirely agrees with him. We are of course not responsible

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for everything that is said in the name of Christianity, but a man does not give up medicine because there are quack doctors and no man has a right to give up his Christianity because there are spurious or inconsistent Christians. You will find the battle is half over when you have endorsed the man's objections and possibly added a great many more to the charges which he has."

Effective spiritual contagion demands in the third place patience. I had almost said studied indifference to the subject. I may not have expressed this with exactness. What I mean is the exact opposite of proselytizing. Contagion cannot be hurried. No trait is more essential and none perhaps less cultivated in our age of hurry and insistence on tangible results. "Do you know how the naturalist hunts all the secrets of the forest, of plants, of birds, of beasts, of reptiles, of fishes, of the rivers and the sea?" writes a great educator. "When he goes out into the woods the birds fly before him and he finds none. When he goes to the river bank the fish and the reptiles swim away and leave him alone. His secret is patience. He sits down and he sits still. He is a statue. He is a log. These creatures have no value for their time and he must put as low a rate on his. He sits still. If they approach he remains passive as the stone he sits on. They lose their fear. They have curiosity too about him. By and by their curiosity masters their fear and they come swimming, creeping and flying toward him. And as he is still immovable they not only resume their haunts and their ordinary labours and manners, show themselves to him in their work-a-day trim, but they also volunteer some degree of advances towards fellowship and good understanding with a biped who behaved so civilly and well. Can you not baffle the impatience and passion of the child by your tranquillity? Can you not wait for him as Nature and Providence do? Can you not keep for his mind and eye, for his secret the same curiosity you gave to the squirrel, snake, rabbit and the sheldrake and the deer . . . Have the self-command you wish to inspire."

But finally more than all else, he who would effect soul contagion must be a man of genuine and evident reverence, a worshipper of those great forces of which he is the humble

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instrument. He must have the same veneration for, the same confidence in the reality of the hidden coursing divine streams of purity, honesty, unselfishness, and love, as the physician of the body has in the hidden, coursing powers of electricity and the cathode ray. These forces he cannot see with the eye. They are beyond his ability to create. He can isolate them for a little while within himself if all the channels are unchoked ; and then he can hand on just what he has been able to isolate and no more to others. His is the privilege first to get and then to give—just what he has and no more.

What then is evangelism and how may it best be realized ? In the final analysis it is simply this—having something divine within one which others have not and staying in the presence of others who have it not, until the contagion has been effected.

## How to Multiply the Number of Able Leaders of Our Movements.

Edward C. Carter.  
United States of America.

THE problem of leadership is *the* problem of our Movements. In its solution lies the solution of every other problem. Often with great pains we have partially overcome subordinate difficulties, only to find that this supreme problem has been ignored. Overwhelmed by the work, feverishly we have tried every expedient save multiplying the workmen. We have lacked a vivid conception and an abiding appreciation of the greatness and importance of the Student Movement's task. If it be no vain boast that the students of to-day determine national destiny to-morrow, that the message of this Federation is essential to the advancement of every nation, and if it be true that our obligation is not to the unborn but to the present generation, we, as a group of national leaders, can deliberate on no more transcendent theme than God's plan for the leadership of our Movements. We must ask ourselves not, what is a natural expansion of our forces, nor yet what is possible, but simply what ought we to do, what is the divine plan.

In its emphasis on volunteer leadership from the very beginning lies one of the secrets of the marvellously rapid spread of the Movement, its spontaneity, and its essentially undergraduate character. The number of volunteer workers, both students and professors, must be enormously increased. The Union or Association which does not give the maximum opportunity of leadership to every student is traitor alike to State and Church. The conspicuous success of the British Movement in thrusting forward its younger leaders should stimulate all.

The stressing of special training for volunteer workers has been another great contributing cause to our Movements'

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multiplying power. The Summer Conferences which have done so much in training and inspiring literally tens of thousands of students, are now being supplemented by special Officers' Conferences for volunteer leaders. Eighty Australasian leaders profited greatly by the recent Officers' Conference at Blackheath. The three hundred and forty-six British undergraduates who attended the Baslow officers' gathering last summer received a training that could not have been afforded at the more general Conference. In France the National Conference and the eight Camps of two weeks each have made possible the training of a larger proportion of members than is found in many of the larger Movements. In Canada and in the United States the sixteen regular summer and winter Conferences are supplemented by twenty-seven State or Inter-state Conferences of three or four days each. These are held in the spring for the newly-elected student officers of the Associations. The policy for the ensuing year is adopted and thus the summer gatherings are not used for framing plans, but for giving momentum to those which have already been begun. Pre-sessional Conferences held in the universities of several countries, just before the opening of the autumn term, provide final training for the all-important first two months of the year. The fast multiplying Retreats, by their inherent emphasis on ideals, are proving indispensable in discovering the will of God.

The salaried or professional leadership of our Movements demands closer consideration than it has ever been given in the past. We must recognise that our Movement has brought into being a wholly new life calling. Here is a clearly differentiated profession requiring an astounding combination of qualities, the administrative, the scholarly, the promotive, the pastoral, frequently the literary—professional in efficiency, yet amateur through and through in spirit and approach. Few outside our ranks have begun to envisage the student secretaryship as in influence one of the foremost vocations, albeit numerically small. This profession has now nearly three hundred members, over a third of whom are planning to continue permanently.

In considering this question we are faced, therefore, not



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with a theory but with a fact. A permanent profession has already come into existence. The causes which have brought it into being will not vanish, but will continue and multiply. A survey of these causes will enable us to comprehend the significance of the present situation, for the work of every profession, *e.g.*, law or medicine, has been done at first by amateurs. Gradually specialization has been evolved, and a vocation has emerged.

The professional student secretaryship has become indispensable because of the necessity of conserving the past. We have now more experience available than any amateur can master and apply. When our primary concern was the little group of the temperamentally religious students, amateur leadership was sufficient, but now that we conceive our obligation to include the whole university, professors as well as students, and frequently the community surrounding the university, no mere boy or girl leadership will suffice. An immature, untrained undergraduate cannot correlate and direct the religious education of three thousand students. We can no longer overlook the great number of such student populations.

Conversations with a large number of the delegates to this Conference indicate that there is an insistent demand for more professional student secretaries in a majority of our Movements. Practically all are convinced of the necessity of such workers for the national or traveling work, *e.g.*, the national staff of the British Movement has exactly doubled in the past seven years, and a twenty-five per cent. increase is contemplated for the coming year. Among others the Australasian, Indian, Swiss, and French Movements have recently increased or are about to increase their staffs. With the travelling secretaries of every Movement receiving more invitations from Unions than they can possibly accept, the need is obvious.

Though the necessity of national secretaries is now apparent, the need of local salaried workers is not so generally recognized. It is felt very strongly in non-Christian countries, such as China, Japan, and India, in the secular universities of many of the European nations, and in the new countries of Canada and the United States. In these two countries the number

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of different student communities is so large, their need so appealing, and the intervening distances so great, that the traveling secretaries cannot visit the universities often enough to make professional leadership unnecessary. Indeed, a majority of the North American leaders hold the opinion that institutions of university rank with five hundred or more students, require the full time of a professional secretary. A few of the larger universities employ from two to five.

That the multiplication of paid secretaries results in a more than proportionate volunteer leadership is undoubted. In a North American university of one thousand five hundred students, the paid secretary came to the deliberate conclusion that the Association was obligated to the whole university. Within three months he added another secretary to his staff and in nine months four-fifths of the students had become members, and a spiritual awakening took place that profoundly stirred the life of the university. At a great state university the leaders concluded that a doubling of the staff would triple the volunteer workers. In two years the number of students working on committees increased fivefold. At another university an increase in the number of secretaries was quickly followed by the participation of over forty professors, as compared with hardly a dozen before.

Not all positions which call for the full time of workers are life callings. Many will properly hold men for a brief period only. The national staff will call increasingly for elements of permanency. In many of the larger universities of Canada and the United States, there has recently crystallized a strong sentiment in favour of one or two permanent secretaries assisted by one or more additional short-term workers. The smaller colleges do not yet appear to offer a life work in themselves. Here the short term worker is necessary. Such workers, whether national or local, constitute a body from which permanent leaders can be recruited, and during their period of service they help keep alive a spirit of eternal youth, in return for which they receive a priceless training in constructive religious leadership. Many such who are now in positions of high trust in other callings, testify to the unique

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and permanent value of the experience afforded by the student secretaryship.

The choosing and training of secretaries can only be done by men and women of prayer, for in very truth prayer is our Lord's method of multiplying labourers. In proportion, as we study His principles of appointing labourers, we realize that the actual multiplication of leaders is the most inherently creative work we can attempt. It requires the keenest discernment to see the potentialities of men. The suitable rather than the available man should be sought, but nevertheless apparently unpromising material is sometimes the best. The real leader of men sees not their limitations but their possibilities. Many an inconspicuous student has become a real leader because some discerning man believed in him, encouraged his own initiative, threw superhuman tasks upon him, and finally communicated to him a compelling sense of mission. By classifying men as unusable, the leader testifies not to their smallness, but to his own. The true leader refuses "to be limited by his exasperations and prejudices." He is characterized by the greatness, unselfishness, and dauntlessness of his purpose; his creative imagination, his capacity for friendship and productive work, his ability to receive as well as give orders, and his loyalty to superiors, human and divine.

To provide for special training the men secretaries in North America have established a summer school of three or four weeks' duration, at Lake Forest, Illinois. The aims are to teach the fundamental principles of the work for students, to promote the solidarity of the widely scattered leaders, and to encourage a serious study throughout the year by providing courses of sociological, philosophical, and religious study. The hundred and twenty-four secretaries who spent last August under the teaching of Professors B. Swarth, Wright, Brown, Elliott, and Graham Taylor, and of Mr. Mott, believed that the inauguration of this school ushered in a new era for the North American Movement. It was interesting to note that the secretaries of ten years' standing, and those who have taken from two to four years of post-graduate study, were as appreciative of the value of the school as those entering the work for the first time. One of the most significant results

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of the school was the determination of several secretaries to resign temporarily and take one or more years of post-graduate study adequately to prepare themselves for this exacting profession. The American Women's Movement has gone so far as to insist that each prospective secretary take a year's course in the National Training School, or the equivalent of this course. As this School is affiliated to Columbia University for sociology, to Union Theological Seminary for work in the Bible and theology, and to the New York School of Philanthropy for civic and social service, the School is able to give a training of special value.

If all types of students are to be reached by our Movements, various types must be recruited for the secretaryship. Some Associations have failed to include such important classes as those preparing for the legal profession and for municipal, military, diplomatic, and colonial service. A few secretaries in our ranks who had looked forward to these careers would broaden our usefulness immensely.

The financial is no small part of the problem of leadership in all so called altruistic professions. *The Student Movement* of Great Britain stated editorially, in February: "By every canon of judgment that we can apply to our work we ought to go forward; whether we care to do so or not depends entirely upon whether we can get more income." In practically every country the situation is similar, but from the unmistakable evidence of God's Providence in making possible in a few years the support of nearly three hundred student secretaries, may we not confidently expect both that the number of small gifts from undergraduates will multiply, and also that there may be a constantly increasing number of men and women of large vision who will endow, not organizations, but personalities, by providing the salaries of those who dedicate their lives and take the infinite pains necessary to prepare for this profession. Several who have contributed to the support of one or more secretaries have stated that no investments they make are of higher national and international importance.

The Edinburgh Conference solemnly affirmed that the whole world is open to Christian influence, as never before in history, and that the present generation may decide the

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destiny one way or the other for great nations for generations to come. If in this generation the Church is to rise up and undertake its sublime task, there is thrust upon this Federation the colossal responsibility of augmenting enormously its work, and especially the Student Volunteer Movement in every nation in the next five years; for the men and women, native and foreign, who will evangelize the world in this generation are in the universities now. If the Church is responsible for this generation, then it is incumbent on the Student Movement not to spend thirty years manning the universities, but in quietness and confidence to undertake it in the next half decade.

Because in the problem of leadership lies the solution of all our problems, because of our Heavenly Father's infinite love, because many generous men and women will give money and others their lives, is it right for this Conference to draw to a close without determining what leadership is actually needed to do our full duty to all lands, and then plan a campaign for its early and complete realization?



## How to Relate the Outgoing Members of Our Movements to the Permanent Work of the Church ?

Professor Raoul Allier.

France

Most of the members of our Unions owe to the Church the origin and the best of their spiritual life. Moreover, the World's Student Christian Federation has not its end in itself. It is neither a Church nor the instrument of any branch of the Church. Its ambition, while respecting the divers ecclesiastical ideas of its members, is to bring the latter to take their share in the permanent work of the Church.

The Church has a threefold task: It must by its very existence bear witness to the Living Christ and to His action in the world. Secondly, the Church must help the action of Christ in the world in conquering souls incessantly. Thirdly, it must play, in human society, the part of a good ferment and transform the actual world into a world in which justice shall dwell.

What will the members of our Student Movements do for the Church from this threefold point of view when they leave the universities and pass out of active participation in the work of the Christian Unions or Associations ?

### I.

Although the interest in things religious seems to be growing everywhere, the deficiency of clergymen and ministers is everywhere complained of. The situation varies, evidently, in different countries, but it is almost unanimously agreed that the number of theological students is not what it ought to be, and that there is a crisis in the pastoral vocations. Are our Student Movements able to contribute to the lessening of this evil ?

1. It may be affirmed that a certain number of young men

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would have entered the ministry if an appeal had been made to them. They have attended religious meetings; they have had the benefit of a Christian community; yet they have never been asked to consider whether they were personally called to enter the ministry. The men who are in a position to make these appeals frequently fear lest they should be indiscreet in the presence of individuals, and out of respect for consciences, they keep silent. These scruples are out of season when addressing a company. Any one of our Associations is a field where the wants of the Church may be freely expounded, where appeals, both ynever so precious and pressing, aim at no one in particular, but each of those listening is bound to meditate prayerfully thereon. From a practical point of view I beg to make two very simple suggestions:

It would be well that in each country from time to time, and solemnly, the necessity of the ministry should be revealed to the members of our Unions in a document drawn up and signed by the highest authorities of each branch of the Church. We should ensure the greatest circulation of this document among the students; it should be read out in special meetings; it should be published in our various papers. It is clear that such important manifestations ought not to be too often repeated for fear of its becoming a habit which would become fruitless. Well-organized and coming at the right time, these calls from the Church would have an opportunity of moving consciences and determining vocations.

Furthermore, it would always be desirable to publish in our periodicals, without comment, facts which would speak for themselves. For example, a few lines or even a few words would state that, "Such and such an ecclesiastical organization has so many vacant parishes," or "Such and such a parish has been vacant for so many months (or years)." The same notices would be given on small bills posted in Association buildings. Upon these facts and figures the students would meditate at leisure.

2. The decline in the number of men entering the pastoral vocation does not always imply a corresponding decline of the faith. The rehabilitation of the laymen's action has been attempted mightily enough, but not uncommonly with some

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exaggeration, and the calling of the minister has at length been underrated. A great many young men who at a former period would have become ministers, think they shall do better work for the advancement of the Kingdom of God in remaining laymen. Our Movements can react against these paradoxes. In spite of the diversity of our ecclesiastical theories, no doubt we shall agree upon the three following points.

It is indispensable that, in our agitated, tormented, and dispersed life, some one should be at the disposal of all, ready to be called to the bedside of the sick and the dying, always ready to meet troubled consciences. If the man qualified for this task is not set apart, he will perhaps be obliged to work all day long for his living, and shall not be able to use, for the greatest benefit of his brethren, the particular gifts God has entrusted to him.

Nowadays deep studies are necessary to hold one's ground against antichristian free think is. Objections of a scientific nature which penetrate everywhere cannot be refuted by sentimental phrases. Learning, and very much learning, is necessary to stand up against false science.

Lastly, our faith is firmly grounded on the Bible. We maintain that in it the simplest soul finds its nourishment, and that there is, before the Holy Book, no privilege for the scholar. But it is true, nevertheless, that scholars have toiled over the text of the Bible and sacred history, that Christians cannot but be influenced one way or another by the consequence of that labour, that every one of them is not so placed as to keep informed in historical criticism, and that it is needful that some should devote themselves to that both scientific and pious study of Holy Writ, and that they should know how to undertake Bible teaching for the young.

For all these reasons it is important that certain men should receive special education preparatory to a special ministry. These are elementary ideas but it does not suffice to hoard them carefully and to moan because they do not spread abroad. They should be recalled to the memory of our members. They must be set forth by word and writing: they must be expounded in the Conferences. Attention shall thus be called back to the value of the ministry.

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3. For these ideas to be thoroughly understood it is indispensable that our Movements should create a certain moral atmosphere.

If our Associations have life in them, each member must think of the destinies of humanity and of the influence the Gospel can have over these destinies. And when all have this care it is not surprising that some should decide on giving themselves, body and soul, to this task. Thus the Movement becomes a centre in which the ministry appears in all its dignity and is not considered as a trade.

4. Finally, the Movement will make recruiting for the ministry easier and more normal, by making the practice of the ministry easier and more normal, by surrounding the pastor with co-workers who will liberate him from much petty detail, free him from tasks having nothing to do with his special mission, and assuming part of his activity. These last two points lead us to another problem into which we shall look closely.

## II.

If the Churches are sometimes threatened with not having sufficient pastors, they have not for a long time had sufficient laymen devoted to their work. This condition is everywhere felt to be an evil. A church must not be a flock of timid sheep, and trembling lambs bleating in unison hymns mechanically learnt, and led by a superior of commanding and satisfied mien. A normal church is an association of complete and strong men each of whom feels his dignity as a man. They wish to be the pastor's co-workers. The pastor is their head; that is agreed upon. But his ideal is not to maintain his authority at any price and for that to paralyze all their initiative. He seeks on the contrary to provoke their initiative. A normal church is a centre in which each Christian must exert his own personal activity. Thus men are wanted who will release the minister from all financial preoccupations and who will administer all his material affairs.

It would certainly be wrong to treat the work of the Church as a common commercial or industrial enterprise. The conquest of souls for Christ is as high above other tasks as the

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heavens are above the earth. But why should administrative powers, prudence, order, serve worldly ends only? They are talents which may be consecrated to God's service. In another respect it is always to be feared that men whose care it is to watch over the purse, to ensure the income, and to regulate the expenses, should be tempted to think that money is the soul of the Church, and to encroach upon the spiritual government of the community, in the name of the finances. The safeguard against this double danger, the absenteeism of practical men or their tyranny, is in the development of our Student Movements.

There are men who, by reason of position, are invested with great social authority. Most likely they have this authority in so great a measure because they deserve it. In religious things, especially, we do not fancy, we who are students or professors, that our diplomas confer a special value upon us. A poor woman, hardly able to read, can spread around her a contagion of superior life. In God's Kingdom there are no privileges for learning. But it is true, nevertheless, that certain situations confer great influence. In a village, besides the big landowner, the doctor, the justice of peace, an engineer, a professor, are persons whose words are weighty. They are readily listened to, because they are respected for their science, whether real or supposed. The respect for science has sometimes something superstitious about it. But there is a fact which must be taken into account. If the doctor, the apothecary, the justice of peace, the notary-public, the professor, the engineer keep systematically apart from the pastor, if they show disdain for the ideas that he represents, the public at large will think that there is on one side the pastor and on the other the learned men. Religion will suffer thereby.

Now in the Unions of every Movement, students of all categories live in brotherly intercourse: theologians, jurists, doctors, engineers, have common meetings, in which they study the same questions, in which they are conscious of the same religious responsibilities. They will meet again in life. The theological student becomes a clergyman. He will dwell in a village or in a town where he will meet former fellow students who were not theologians, but who, in a Student



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Association, have been awakened to the preoccupation of God's Kingdom. He will take them as confidants, as helpers, as co-workers. He will associate them with his work, not only as administrators, who will judge everything from a financial point of view, but as intimate friends who understand above all the spiritual interests.

How shall this dream be realized?

### III.

All that I have said implies that the members of our Unions, even though they are not theologians, are prepared to partake of the life of the Church. Some have perhaps been associated at an early age, for example as Sunday school teachers or as members of some Young People's Society. How is the Student Movement to help them to take an interest in the conquering work of the Church? This work, one in its end and in its principles, shows special aspects according to whether it is accomplished as a home mission or as a foreign mission. The invitation of the students must be made from this double point of view.

As to the home mission, the students must know what are the efforts attempted in their own country, what are the encouragements in these efforts, what are the lessons to be drawn from certain failures, what enterprises urgently require support. All Christians should always know how the fight for Christ is progressing in their own country. The students who have so many privileges must not be ignorant in that domain. They feel themselves in honour bound not to be less informed than these humble members of the Church who, in spite of poverty and their mean culture, are often the best supporters of God's work.

But the students have, besides, special duties. They have to occupy their minds with all which, in each country, is an obstacle to the faith, especially amongst university men. Philosophy, natural sciences, and historical criticism raise very serious difficulties for sincere minds. We owe respect and sympathy to those who suffer from these difficulties. We must help them to triumph over them. I do not say that each member of our Unions must become a first-class apologist. Every one

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has his special gift and the essential thing is that each one should improve the talent he has received. But how shall he find out what talent has been attributed to him personally and what use he must make of it? He shall have that revelation only on condition that he has been haunted by the thought of the Kingdom of God, has meditated upon the situation of the world which surrounds him, and has weighed his personal responsibility. Every student must be helped to undertake this self-examination.

Two means, among many others, are to be pointed out. In each Association classes should be organized which would be devoted to a study of these questions. Constant inquiry should be made as to the state of evangelization; there should be centralized the information that has been obtained about the divers works; and the various experiences should be examined. In these classes the intellectual side of the problems ought also to be studied; the objections raised against Christianity should be discussed, as well as the answers to these objections. Good apologetical teaching should be given and the means of spreading it should be inquired into. It is indispensable that these classes should be open to all students and that they should attract as many young people as possible.

Secondly, the same questions must also be set forth at the Conferences organized by the different Movements. It is often on account of what they have heard and felt during these Conferences that students have had their names entered in a class.

As to foreign missions, we must know them and love them like the most simple Christians. But we must also study them in our way which is more scientific. It is not sufficient for us to have our memory stored with a few edifying tales. I do not despise such tales. They often condense the purest Christian heroism; and, if the Church did not make use of those admirable traits, she would deprive herself of the rarest means for action. But the most important and complicated problems are put forward with respect to the missions. Students are particularly called upon to get acquainted with these problems which the Church can no longer leave to one side.

Each one of our Associations should have a class for

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missionary studies and investigate a certain number of capital points — (a) The actual state of the Christian mission among the nations — the geographical distribution of the forces; the way in which the strategic points of the world are occupied; the progress or the failure of evangelization in such or such a country; the causes of this progress or of these failures. (b) The new connections which on the different parts of the globe, are established between ancient civilization and ever young Christianity — such as the progress of liberty of conscience and the renewing of political and social life — which creates the desire of a renewing of religious life. (c) The inward changes which take place in the ancient religions — their efforts to adapt themselves to the new social conditions, the awakening of their vitality, their efforts to absorb what they approve of in Christianity, and the responsibility of the representatives of Christianity with regard to these facts. (d) The inevitable transformation that the acceptance of the Gospel forcibly entails in the different nations, such as in the abolishment of slavery, in the condemnation of polygamy, in the suppression of marriage by purchase, in fixing a race to the soil by agriculture and industry.

Amongst these questions, which are far from being the only ones (but I only wish to give examples) some are especially of a practical nature, the others are made intricate either by philosophical, moral, or sociological problems. There are some for all sorts of minds; for business men or theorists, for theologians, economists, and politicians, for doctors or for administrators. If these studies are undertaken with zeal and perseverance in the Unions of a Movement — the following consequences may be foreseen. The Student Volunteers will be more numerous. The movement to interest laymen more deeply in missionary work will receive a new impulse. The former members of the Movement will be, in their churches, the most enlightened and the most determined supporters of missionary enterprises.

### IV.

The conquest of souls is essentially the work of the Church. But this conquest is more apparent than real if it has no social

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consequences. The Federation proclaims this motto: "Make Jesus King." But Christ does not reign so long as there are slaves, people oppressed and oppressors. Christ does not reign so long as, in the slums of our large cities, misery prevents the birth and development of spiritual life, so long as the insolent luxury of the few shall be emphasized by the exhausting labour and the distress of the multitudes. If the Church does not busy itself with social reform, it will belie its vocation, and the multitudes will, with reason, turn away from it. In many countries, especially on the continent of Europe, they do not content themselves with being indifferent to the Gospel; they are hostile to it. It is but time that we should show that the Gospel is the social ferment above all others, that the Gospel alone is able to create a world of peace, of justice, of liberty, of brotherly solidarity and that it contains all the promises of this present life as well as those of the life to come.

But if the Church has such a task before it, how shall it get through it except by the help of men particularly qualified for the study of these questions and able to solve them? And this brings us back once more to our question: How shall our Movements fashion the men whom the Church needs for faithfully playing the part of social leaven? It is impossible for us to enter into details here. I shall only state a few principles:

I. It is important that the student should understand that he is, in many respects, a privileged person. He is often privileged through his birth or his parents' fortune. When he is not rich, he becomes a privileged person through his instruction which sets him apart from the crowd. Later on, he becomes privileged by the social station he occupies. The beginning of wisdom is, in this case, a secret query: "Why am I invested with gifts so many human beings are deprived of?" This creates inward torture. Finally, it brings one to understand that a privilege bears with it a call from God. A privilege must be neither a motive for pride nor an instrument of personal enjoyment. A privilege is a responsibility; "How shall I use the gifts God has entrusted to me for the benefit of my brethren?" When a man has put that ques-

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tion to himself seriously, he has no longer the power to keep back from social service. The Federation has the primary duty of provoking this work in souls, and of forming in all these Associations a new spirit, -the spirit which liberates a man from all prejudice, and makes of him his brothers' servant. All the Conferences of the Mvements may and must insist upon this responsibility of Christian students. Special Conferences, like that at Matlock, Great Britain, in 1909, summon the students to meet, not to discuss the terms of a programme, but to pray and to hear through prayer, both the supplications of suffering men, and the call from God who wants the salvation of all.

2. A member of the Federation knows, on account of his very scientific habits, that all problems exact much study, and that the social problems are the most complex of all. Too many people imagine that sentimental effusion suffices to regulate the relationship between men. Instinct and sentiment cannot solve economic difficulties. Realities can only be overcome on condition they are closely examined. Our Unions must organize classes for social study. The most essential object of these classes must be, not to inculcate such and such a theory, but to prepare students to form personal convictions. They make a special effort to guide young men in their choice of books among the huge quantity that are published on social questions - to point out to them the really most important ones whether for the knowledge of facts or of doctrine. In those classes there should be questions expounded by the most competent men and discussions in which all the students be asked to take part. Something will always remain of these discussions. But that which will remain most surely, and will always be of service, is a well selected bibliography kept up to date.

3. The Christian student will not only wish to study books. He will more particularly want to be in contact with facts and with men. Every individual, every institution, every trade, is a living book that must be read under the Father's eye. The means of getting into personal contact with the multitudes differ according to the people. The University Settlements, the Brotherhoods, the Societies of Christian



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Endeavour, the Young Men's Christian Associations, are amongst the organizations which make this contact easiest. Christian love will give birth to still others. All these organizations should be in constant contact with our Associations and have constant intercourse with them. I could understand a University Settlement making known to an Association that it requires so many residents or that it seeks a young man qualified to undertake such and such a precise enquiry. I could understand a pastor informing an Association that he would willingly receive a young man desirous of studying the working class of such and such a town. I shall not insist upon those indications which could be so easily multiplied

### V.

Make Christ King! That is indeed the supreme ambition of the Church. But what kingdom are Christians preparing for Christ? Shall it be, indeed, a kingdom divided against itself and torn by the rivalries of the different factions of the Church?

It is as far as possible from my mind to hear a judgment against such or such a branch of the Church. I honour them all, and I salute in each of them a flower of the Lord's royal crown. But it is clear for all those who are able to see the signs of the times, that the Churches feel an imperious want of something new. They foresee a spiritual union which shall be infinitely more beautiful than the administrative union. They aspire to that union of which that never-to-be-forgotten Conference in Edinburgh has been the living prophecy.

Many are the causes which contribute to this movement, but I venture to say that the Federation plays here a first part. It is not a Church, but it unites students belonging to all denominations. It does not ask any of its members to give up any of their special ecclesiastical ideas. It accustoms them to live together, to know each other, to love one another, to respect each other. When they separate, when they are no longer students, they will not forget the bonds of friendship and confidence which have sprung up between them. They shall be between their different Churches living bonds.

But that is not all. In the Associations of the Federation

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every one is used to consider all events from a superior point of view. There we speak not of the interests of such and such a Church in particular, but of the interests of the Kingdom of God. We constantly have before our eyes the map of the world, and that perpetual contemplation does not allow any narrowing of our views. When we pray for each other we no longer know whether those we bring before God are Roman Catholics, Lutherans, Reformed, Methodists, or Anglicans. We pray for brothers who are engaged in the great battle and we pray that the true and only general of the whole army may win the victory. When we pray we are as it were on Mount Tabor, and we have a vision of the entire world imploring for help.

And this is no illusion. In times gone by the nearest universities of the same country were quite strangers to each other. If a religious movement took place in one of them, the others knew nothing about it or heard of it very vaguely. Nowadays a religious movement which bursts out amongst students on one point of the globe is immediately known and commented upon everywhere. In our old European countries, for example, we follow with impassioned interest what is going on in the Far East: and we know that our brothers in China, Japan, or India are also thinking of us and praying for us. What rejoices some, rejoices the others. We all wish to know all the others' requirements. We all vibrate to the others' ambitions. We are all happy to feel that, in prayer, we are together.

And that is why the observance of the Universal Day of Prayer for Students is perhaps the best means of preparing the members of our Associations when they leave them, to work with the whole Church in the spirit of Christ. Through intercession, a deeper unity is created than by means of the administrative organization. We have prayed Jesus' last prayer, we repeat it along with Him. The existence of the Federation is already the beginning of the granting of that prayer. When the present members of the Federation will no longer be students, when as ministers or as laymen, they are engaged in the service of the Church they will prepare the final accomplishment of the divine prayer: *ἵνα πάντες ἐν ὁσμῇ.*

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### VI.

I am at the end of this address; and, notwithstanding, I have not yet affirmed the essential point. I have pointed out a few means of establishing a connection between students and the permanent work of the Church. I have set forth some principles I believe to be true. But I declare that those principles and means, without a soul to make them live, will be but worthless recipes or fruitless acts. The soul that must give life to all that is prayer, and assiduous meditation upon the Bible. Without prayer and without the Bible, all I have said signifies nothing.

If we seriously wish the Federation to be one day the most important factor in the advancement of the Kingdom of God, it must apply itself to setting in its centre the personal reading of our holy books. If the meetings for Bible study are full of life, they are the motive power of our work. It is the Bible which forms laymen devoted to holy causes. It is the Bible which leads men into the pastoral vocations. It is the Bible which calls forth missionaries. It is the Bible which makes men spring up who are determined to be bearers of mercy, justice, and reconciliation, into the midst of social conflicts. It is the Bible which communicates to souls the feeling of responsibility and forces a man to cry to God: "What shall I do?" It is the Bible which crushes individual pride and reveals the joy of service. It is the Bible which creates, nowadays, as in the past, prophets and apostles.

And if the Bible does all that, it is because the Bible is the Book of the Spirit. In reading it, we listen to God and we speak with God. Prayer is the breathing of him who reads the Bible. It is through prayer we are in communion with Christ's intentions, and that we are with Him in His agony with respect to the rest of humanity. It is through prayer we hear God's call in the depths of the heart. It is only through prayer we are capable of answering, "Here I am, ready to do Thy will, send me." How shall we integrate the members of the Federation in the work of the Church? I shall willingly condense my reply in these words: Teach them to pray and to read the Bible, and the rest will follow.

## Students and the World Missionary Conference.

Dr. Henry T. Hodgkin.

Great Britain.

THE World Missionary Conference held at Edinburgh in June 1910 has, perhaps, made a deeper impression upon the imagination and the conscience of Christian people than any similar event in the life time of any of us. It goes without saying that Christian students should take cognizance of this gathering. It is more especially fitting that we should do so at this Conference, following so soon upon "Edinburgh," met also upon an international and interdenominational footing, and brought together largely as a result of the untiring work of the very man who presided over its deliberations. The Edinburgh Conference drew much of its strength from the fact that its conclusions were founded upon an intimate and exhaustive study of evidence. To us, as a student body, this constitutes a claim to our serious attention. It was a conference of leaders, and to those from among whom the leaders of the future will arise there comes a clear call to study its findings. It considered the future of Christ's Kingdom, and to you here, and to those whom you represent, belongs that future; with you and them rests the task of realizing the visions which were given to those who met in Edinburgh some ten months ago.

Wherein lies the significance of this last Church Council for yourselves and for the Movements and Unions represented here? Let us, in imagination, gather into this room the 150,000 Christian students who are linked together in the World's Student Christian Federation. I speak as if I spoke in the hearing of all.

To you, then, the students from among all kindreds and peoples who have found in Jesus Christ your Redeemer and Leader, there comes first through this World Missionary

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Conference the call to a larger vision. Since the first era of the Christian Church it has been given to the young men under the inspiration of the Holy Spirit to see visions. Never has there been greater need for men of vision—never has a more thrilling scene opened up before the Christian Church than that which is presented to us in all its wondrous potentialities and awesome dangers by the World Missionary Conference. Let your eyes rest upon it—upon the untutored savages in scores of tribes in the Dark Continent ; upon India through countless ages stretching out eager hands to reach an unknown God, and grasping now at an ideal of nationalism which can never be adequately realized save in Jesus Christ ; upon the long dormant Empire of China, stirred into intellectual, social, and political activity which is startling her own leaders no less than other nations, and which can only lead to the apotheosis of materialism unless her awakening touches also the spiritual sense, opening her eyes to behold the Living God ; upon Japan brave and alert, full of the consciousness of new life and power, taking from the West the results of her civilization, yet needing even more that which has made them possible and given them all that is of true worth, even the revelation of the Father in His Son Jesus Christ.

To such a vision we are called—and to a greater—to a fresh vision of God Himself, to a new discovery of the hidden riches and powers of the Divine Life, and to a new faith in His triumph amidst all that threatens His Kingdom in this new age. Seeing Him—and only seeing Him—can we have that vision of a new Heaven and a new Earth which was given to the seer in Patmos. With such a vision what may not 150,000 students accomplish on behalf of the world for which Christ died ?

Not only does the World Missionary Conference call us to look, we are called also to think and to think deeply. As students we cannot but hear the call to a closer study of the problems. Never has their complexity been more impressively set forth ; never has the value of a comprehensive study of them been more convincingly demonstrated. Such a study is needful if the vision is to mean more than a passing enthusiasm. The ultimate factor in missions is the Spirit of God ;



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but He needs our best, and no small part of that is what we can give in thought and study. An example has been set, and the scientific handling of missionary problems has been begun. It is for the Christian students of the world to follow and fearlessly to face these far-reaching questions. Missionary work demands the best thought of our best men and cannot be carried to success with less. Never was a time when statesmanship was more needed among the kingdoms of the world. Yet more loudly comes to us the call for statesmanship in the Kingdom of God.

Perhaps hardly less striking than the two previous thoughts is the call to sympathy. What infinite danger lies in our lack of mutual understanding and sympathy! Even between the various sections of the Christian Church there is a lack of sympathy which is often accepted as inevitable. The Edinburgh Conference boldly challenged that view. It assumed sympathy between Christians, and consequently sympathy was found in larger measure than many had dared to hope. We even looked beyond the gathering together of Protestant Christians to a larger area of sympathy—a view which this Conference did in something to justify. Farther still, to the great non-Christian peoples we looked with a fellow-feeling for them in their yearning after God. No longer can we be satisfied to class all together as "heathen" doomed to endless torment. No longer do we seek solely to uproot their ancient religion. The Christian missionary must do a constructive work, working with keen insight into the faiths with which he is brought into contact, discarding fearlessly what is clearly evil and courageously building upon all that can be used in establishing the Kingdom of God upon earth. "Not to destroy but to fulfil" is His motto, and in taking it He chooses the harder path. He is called therefore to endless patience, to loving sympathy and persevering study.

At present we see the constant growth of what we call "the national spirit" in many races. In many ways it is a hopeful sign. But without Christian sympathy it may easily become a terrible menace to our civilization. Racial pride leads easily to inter-racial jealousy and strife. The increase of armaments does not conduce to the spirit of friend-ship

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National misunderstandings and race hatreds may lead to conflicts which will set back the cause of Christ by generations. Only one solution is conceivable, and it lies in the sphere of man's highest nature, and may be accomplished through the Son of Man who in Himself combines all that is best in East and West, and provides the one conceivable connecting link. "The World Missionary Conference calls the leaders of the future with no uncertain sound, so sympathetically to understand each other, and so clearly to present the Gospel of Christ, that in Him the races of men may be bound together as one, to reach their highest end together."

Without doubt one of the clearest notes struck at the Conference was the call to unity. As our sympathies are enlarged even more insistent will be the demand for a deeper measure of unity. How it shall come it is too soon to say. With the Christian students of the world the solution lies. How grand a problem to be set before any generation! To those who have caught something of the vision of which I have spoken, who have actually studied to fit themselves to take part in realizing it, and who have learnt true sympathy at the feet of Jesus, to them belongs the task of bringing Christendom into the realization of her Master's prayer "that they may all be one." This "Unity when it comes must be something richer, grander, more comprehensive than anything which we can see at present. It is something into which and up to which we must grow, something of which and for which we must become worthy. We need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which at present we see a way." The challenge to the World's Student Christian Federation emphasized—one might almost say thrown down—by the World Missionary Conference is that you find this way and become worthy of this supreme consummation.

Seeing this task before us and so far beyond us we shall surely listen to that further call from the World Missionary Conference—the call to prayer. With constant reiteration almost every report presented to the Conference brings before us the need for a mighty outpouring of the spirit of prevailing prayer. The extraordinary possibility and danger of the

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present day the fact that every one of us can, by this method, help every day in the accomplishment of the divine task, the assurance that our God is waiting to answer our prayers with a richness of which we have not dreamed—in the light of these thoughts, how dare we turn away from this God appointed duty and this priceless privilege? Shall not the Student Movement provide leaders not only in thought and action but also in prayer who shall lead the Church, above all by their personal example, into a new conception of prayer and a new laying hold of the mighty power of the Living God.

Four years ago at Tokyo your General Secretary called you, in closing the Conference, to a great advance. He said: "We have heard many voices, they have united in summoning you in one direction—forward." That summons comes with ten-fold added weight from the Edinburgh Conference. To the students of the West—those lands which one might call the exporters of Christianity—it means a new era of missionary zeal and faith. There are lands still unopened, there are large classes hardly reached as yet—there is in very truth a crisis and an opportunity greater than the mind of man can fully grasp. To you then—the heirs of generations of Christian forefathers, men and women upon whom have been lavished just those things which are needed so sorely by our brethren in the East, to you is the opportunity given to translate the Christian message in terms of life and character that it may bring health and saving to the nations. From every field comes the call for men and women to preach, to teach, to heal, to write—to pour out their richly endowed lives on behalf of their less favoured brethren. The lead of these Student Movements gathered in this room, may sound the note of advance as never before. If the duty of the whole Church to the whole world, so clearly set before us by the Edinburgh Conference, is to be fulfilled; if the present moment is to become decisive in determining for good the influences that will operate upon generations yet unborn; if now, as the forces of faith and unfaith, of purity and vice, of truth and error are met in one far flung battle line against this world of ours, the enemy's legions are to be turned, as they may be, by the concentration of all our efforts, and the pouring out of all the riches, material

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and spiritual which have been entrusted to us in these most favoured nations,—if this stupendous yet God-appointed task is to be fulfilled, be assured it will be largely through the Student Christian Movements in these lands. The Movements have been prepared of God. Who knows but they have come into the Kingdom for such a time? God's finger is in all this unrest and awakening—He is the God of History,—His hand has been on the nations—He has been working among the students. Shall the Student Movements of the West be so led in the next five years as to fulfil the high purposes for which they have been brought into existence by God Himself?

No less impressive is the thought which the World Missionary Conference brings to us of the possibilities of the students in those countries which are chiefly importing Christianity. To you the Conference has sounded a call to a task which might well cause you to shrink back afraid. The young Churches of the East must be led by you. Have you the humility, the courage, the faith and the love which are needed to make good this great demand? Should you fail, either your Churches are doomed to the odium of foreign leadership, or they will be torn by dissensions, and carried away from the truth.

Yet another task, and it may be a still higher, is given to you. The Conference at Edinburgh takes without hesitation the position that Christ is final, but that we cannot for one moment regard our interpretation of Him as final. We in the West need light from the East upon this task, the re-interpretation of Jesus Christ to our own age. We need the light which you can throw upon His matchless personality—we wait for the message which you will bring back to us as the full and overflowing reward for all the wealth and all the lives which have been lavished in your service. The Christian students of the East to-day may seem a small band, but they are charged with a holy task greater than any human strength can carry out. God give you wisdom and vision, and above all consecration and confidence that you here to-day, and those whom you influence, may enable the East to "become to the twentieth century what she was to the first, a prophet of the Highest."

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Students of East and West—we stand together for the accomplishment of a task utterly beyond the isolated efforts of either. At all costs let us stand together. We dare not say "I have no need of thee." There may come times when national instincts urge us to war upon one another. Can we then remember that *together* we are called to a greater task—the greatest to which men have ever been called—even bringing in the Kingdom of God upon earth? In the hour of darkness as here on the mount of illumination, can we remember that we are citizens together of the Kingdom of Jesus Christ? If so, what may we not do for the realization of the visions we have been permitted to gaze upon together?

The World Missionary Conference has awakened in some of us a new sense of world unity and of world consciousness. Let us hold to it and at the same time enter into a deeper sense of God-consciousness. Shoulder to shoulder we face the danger and the opportunity of our generation. With our faces to the light and our hearts knit in fellowship one to another, and fellowship with our Divine Lord, we together vow that we will

"Follow the Christ, the King,  
Live pure, speak true, right wrong, follow the King, -  
Else wherefore born?"



## The Great Problem of Japan.

Takeji Komatsu, M.A.

Japan.

ON the very morning we started from Tokyo I called on Count Okuma, the former Prime Minister, now the President of the University of Waseda, to tell of our journey to Constantinople. He was very much interested, remembering the Conference four years ago, the delegates to which he received at his residence. He sent his greetings to you all, and said: "I never recommend a material fight but I earnestly hope that the spiritual war will be fought everywhere and evermore."

That evening at the time of our departure some of our friends came to see us off and one of them handed me some cherry blossoms which were just in full bloom. I do not know why he sent this flower, but if I am allowed to interpret, it must mean peace. It may be true that if the star in Heaven is the emblem of glory, the flower on the earth is that of peace. Japan will no more fight against another nation; she is eager to contribute her best toward the promotion of peace. Still she has to fight most severely and most patiently against her inner enemy, because it is literally true in Japan that "a man's foes shall be they of his own household."

I have not time to mention the details of evils prevailing in the Empire. They might not be very different from those of the other nations. But I wish to call your special attention to one point. Japan is facing one of the most serious of problems, the matter of our moral standard. You know our moral standard is loyalty and filial piety which have been idealized much during the last 2,500 years, because our Emperor is looked upon not only as the ruler but also as the father of the nation. The Imperial Rescript regarding Education is most highly respected. But owing to modern ideas concerning the rights and worth of the individual, some reaction is seen here and there. You may remember the fate of the Socialists or rather Nihilists who were sentenced in the

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Supreme Court to capital punishment not long ago. There you can find some serious difficulty between the old moral standard and the new ideas. On the other hand, patriotism or Bushido, that is national morality, is also difficult to harmonize with universal morality. We have become responsible for the Korean people to lead them not only politically but also morally. But how? Is Bushido good enough? No. We must have the universal moral standard in accordance with eternal truth; otherwise they will not be willing to be our true brothers.

Our statesmen and educators are extremely anxious to solve these problems. Books are published giving extracts from the scriptures of Confucianism, Buddhism and Christianity; some recommend the maxims of great men, some put great emphasis upon the Imperial Rescript exclusively. However, the students who are in touch with modern thought and science are not satisfied with these things, because they want the living power. How they are thirsty for the true life and ideal you can imagine. But at this critical period the past moral teachings and so-called leaders can do nothing. Observing the signs in present-day Japan it is not necessary to say that our responsibility is boundless. Unless we are quick to help them, they may naturally go astray, demoralized, and disappointed. I should therefore appeal to you to pray that they may come straightway to Christ who only gives light, power, hope, courage, and life.

At the same time it is no less important to give our nation a great awakening. This must come from the Occident or a world-wide movement. Japan is very ambitious to become a first-rate Power and so she is ready to follow the great nations in every way. Materially she has followed them so far, but not yet spiritually. It must be the responsibility of the Occident to give more spiritual influence to our nation and to the Orient.

You can imagine how the World's Student Christian Federation Conference which was held in Tokyo four years ago was timely and gave an object-lesson of universal brotherhood and Christian love. To the Christian Church it gave great impetus to the spirit of unity. Three branches of the

### Opportunities before the Student Movement.

Methodist body have been united and two Baptist denominations have come together. An alliance of all denominations was organized recently. The establishment of an interdenominational Christian University is being agitated. From these evidences you can see how largely and strongly the influence of the world-wide movement is felt in Japan.

We have sixty Student Associations with about 2,300 members and fifteen student hostels which serve as the headquarters of the Student Associations. We have a monthly periodical called *The Pioneer* which has a circulation of 2,500. We have also a Summer Conference which has continued for the last twenty-two years. We have four district conferences every year. Though our Movement shows growth in quality and quantity year by year, yet we must not feel too proud when we think of the need and opportunities of the present Japan. We have 28,000 students in the city of Tokyo alone. We are praying for more of best consecrated workers native as well as foreign to meet this extraordinary need.

## The New Literati of China.

Chengting T. Wang.

China.

A **HEAVY locomotive when placed on a turn-table can be turned round by the strength of one man. The little helmsman behind a mammoth ship is able to govern its direction. The capture of a strategic height ensures the conquest of a whole territory. In each case the strength is derived from the peculiar place where the means are used. In other words by effectively resorting to the right means we can accomplish great ends.**

To evangelize China with her huge population of 400,000,000 is acknowledged by all as a most gigantic task, but happily there is provided a turn table, a helm, or a strategic height for us to win China and her millions to Christ. For China is a nation where the influence of the student is supreme and predominant. Therefore to evangelize China we must first of all endeavour to evangelize her students.

As there is a strategic place, so is there also a strategic time. When Xavier found himself repeatedly baffled in his effort to enter into China, he cried out in his agony: "Rock, rock, when wilt thou open?" This cry was echoed and re-echoed till the very end of the nineteenth century. But the walls of self-sufficiency, which thus had long shut China off from communication with the world, suddenly gave way because her students were brought to a full realization that there were things which they could learn with much profit from the West. The change of attitude of these students and its rapidity, have been such as to cause the whole world to sit up and take notice. Whereas a decade ago there were hardly a few tens of our students to be found in the great seats of learning throughout the Western world to day the number runs up not only to hundreds but indeed to thousands. There are now, it is estimated, over three hundred in Europe,

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seven hundred in America, and upward of three thousand in Japan. Meanwhile, schools providing modern education rapidly run up into thousands in order to meet the insatiable demand.

The students have given way to Western influence, the rock is melted, their minds, richly endowed by God, become once more impressive and plastic. In what mould should we like to see them set? In the mould of materialism with all its selfishness and love of personal aggrandisement? God forbid. May we not hope, pray, and work that they set in the spirit of Christ, of service and good will to men, of love and devotion to God.

Every student now studying abroad is a dynamo. When properly connected with the power-house of God, what man can estimate the limit of his power and possibilities. He is now in your midst, no longer ten thousand miles away from you. What opportunities are before you! For every student as it has been tersely put by Mr. Brockman, will mean a mission station if he is only led into the love of God through Christ. His needs are plain. What a stranger needs in a strange land does not require any high imagination to realize. Firstly, breaking away from home, the supreme need is a good Christian home influence. Many a returned student has testified that it is there where he received the highest inspiration while pursuing his education abroad. Secondly, he needs friendship, the sympathy and good-will of his fellow students. I must say, without, however, in the least sense of accusation, that there are many people who are Christians by profession only and not in reality. These indeed become the chief stumbling blocks to the Chinese students. But gratifying it is to note also that we find everywhere true followers of Christ who put themselves in a most sympathetic attitude towards the students.

Among the Chinese students at home we find equally significant opportunities open to Christian influence. In all the newly-established but rapidly growing educational institutions there is no hindrance placed to the teachings of Jesus. If you wish to help China at this time of transition, there is no other way to make yourself more powerfully felt than to translate your Christian experience into the lives of these students.



## The Call from India.

K. C. Chacko, M.A.

India.

THE introduction of Western culture and Western civilization without Christianity and the prevalence of Christianity without reality are two of the greatest perils which can beset a non-Christian country. In India indeed, Western culture and civilization have never been unaccompanied by Christianity, but we have to recognize the fact that of the 25,000 students in India, only about one tenth are directly touched by Christian influence.

Those who are called most directly to be the salt of young India are the nine hundred Christian students, the great majority of whom are in Missionary Colleges. Partly through systematic, devotional Bible study, and partly through close fellowship between Christian professors and Christian students, a new spirit of earnestness has been growing among Christian students in several places. Annual Student Camps are attracting the attention of increasing numbers of Christian students. It is a matter for profound thankfulness that the National Missionary Society of India and Ceylon is continuing to take a deeper hold of the minds of the educated Indian Christians.

The Student Department Committee of the National Council of the Young Men's Christian Association of India and Ceylon has of late got over the difficulties connected with its constitution, and will, it is hoped, soon be in a position to care more student workers for needy fields, and in other ways to render effective and timely help in co-ordinating and fostering a healthy indigenous Student Movement in India.

Among the non-Christian students, especially in the Missionary Colleges, the desire for social service which has been fostered by the new national spirit is leading to the formation of Sociological Brotherhoods. Therein lies a great opportunity for the Christian students and professors to throw

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themselves heartily into the various lines of activity which are being attempted by such Brotherhoods, and by establishing points of sympathy and contact with the non-Christian students to manifest the power of the living Christ in a very practical and effective manner. The Christian students, the majority of whom belong to Missionary Colleges, can with the friendly suggestion and co operation of the professors render invaluable service in connection with such Brotherhoods by way of individual work and intercession. The added value of such attempts as a preparation for those who are to be the future leaders of the Indian Church cannot be over-estimated.

But the cry has been already raised from more than one quarter that the present staffs of professors in Missionary Colleges are quite unable to avail themselves of the tremendous opportunities for personal work that present themselves. The invaluable service which the Missionary Colleges are rendering in preparing a Christian atmosphere in the country is very evident to any one who will but compare the graduates of Christian Colleges with those of non-Christian Colleges. But the sad fact remains that many a student whose heart has been touched by the study of Christ's life is left to struggle for himself at a time when the friendship of a man of real Christian experience would do a great deal to help him to attend fearlessly to the fact of Christ until the Saviour constrains him also to yield himself with joy.

It is remarkable how, through all the changes that have been rapidly growing up in the system of education in India, the Indian student has never ceased to look upon his guru (teacher) with peculiar affection and reverence. And when the guru shows himself to be a real friend to the disciple—which even the disciple will not be long in recognizing as having been made possible to a large extent at any rate through the Cross of the Great Guru—the possibilities as well as the responsibilities of the Christian teacher in India are multiplied to an extent which cannot easily be realized by those who have not been in India.

But the cultivation of real friendship with the students involves an expenditure of time and energy and prayerfulness which several professors consider to be beyond the range of

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possibility until the forces are very considerably enlarged. The result is that, as things are at present, the serious-minded Hindu student often gets out of a Missionary College with his heart deeply touched by the life and teaching of Jesus Christ, but as he gets more and more deeply acquainted with the ways of the world, the conviction grows upon him that the principles of Christ are too impractical to be applied to the hard problems of every-day life, and that to him, as to the majority of Christians whom he has known, Christ is ever to remain an ideal only. From the little that one has been allowed to participate in the lives of past students of Missionary Colleges, one is forced to recognize that, even some of the best lives which are apparently given over to the service of mammon, a shadow has been cast by the life of the Son of Man which nothing but the experience of the Risen Saviour's constant presence with them can remove. The Christian professors, had they but more time at their disposal, could do a great deal to help such lives, even after they have passed out of the college walls, by keeping in loving touch with them and helping them to unite in the service of the poor and the outcast where the Son of Man is often to be found seeking and saving the lost.

What Christian Missions could do to reach the large number of non-Christian students is strikingly illustrated by what the Oxford and Cambridge Hostel has accomplished in Allahabad during the last fifteen years.

One can but refer to the far larger number of pupils in the numerous High Schools which lie scattered throughout the length and breadth of India, and to the very deep influence which can be exerted upon them through well-conducted hostels during the most impressionable periods of their lives.

The carrying on of a sound, carefully adapted system of education for girls affords another very important opportunity for the Christian Church to exert a deep Christian influence over the Indian homes, the far-reaching effects of which can hardly be exaggerated. Well-conducted schools and hostels for girls are urgently needed in several places in India, and one cannot escape the fear that the Christian Church with the pressure that is increasingly brought to bear upon her from

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several quarters will let this golden opportunity slip by until it is almost too late.

A few medical men, who will devote themselves to work among medical students, especially in Madras, which contains a far larger number of Christian medical students than any other part of India, can render opportune help by leading into the Master's service year after year a band of Christian doctors who will go forth to make friends to God by means of their gifts which are peculiarly fitted in a country like India, to illustrate the reality of the love of Him who went about healing the sick and preaching the Gospel to the poor. Such service will be particularly appreciated by the large masses of the depressed classes of India, the evangelization of whom is becoming increasingly a clear opportunity, as well as a keen problem, to the faith and the resources of the Christian Church in India.

India loudly calls at the present time for a company of the ablest and holiest men and women which Christendom can offer to come out and be friends to the Indians in Christ's name. For the most gifted and the best Christians in the West to leave their homes and friends and to seek new friends among their brethren in India by being willing to be made in all things like unto them, involves a sacrifice, the momentousness of which few Indians will ever be able on this side of the grave fully to realize.

India perhaps has in her nothing lovable which is adequate to draw forth the hearts of the best men in the West. But we know that Jesus loves India, as surely as He loves any other country, not because of India's loveliness but because of His own love. And yet just because of this overpowering love of Jesus, believe me there are many honest souls in India who would fain see Jesus and men who had been with Him. Who that has comprehended the deep spiritual hunger of India can ever doubt that for India to see Jesus is to love Jesus, and to love Jesus is to recognize the throb of the heart of the Infinite God going forth in yearning love for His children. And once India begins to see the Infinite Father in Jesus, what deeper desire can take possession of her than that of her being always with Jesus? Can caste or race, poverty or

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distress of any kind then stand in the way of her following Jesus to the uttermost parts of the earth in passionate quest after those whom Jesus loves ?

Who in the name of Jesus will dare to go to India or to stay in India at this decisive hour, who does not know that it is more blessed to give than to receive ? And yet if the Master goes before any one of us into India, who shall ever cease to wonder at the grace of God which has been poured out on him in choosing to reveal His Son in Him and through Him to India ? Such a one surely would not confer with flesh and blood.

Some of your fellow students in India are week after week praying to the Lord of the Harvest not only that more labourers may be sent forth to the needy student fields of India, but that all men and women in India, whether Indian or foreign, who consider themselves to be Christians may be true witnesses to the reality of the Risen Saviour's presence with them by their daily lives of cheerful obedience, even unto death, to all love that the manifestation of Christ's love to their neighbours would involve. Will not even those of you whom the Master calls to countries other than India join with this little band of your fellow students in India before the Throne of Grace during this blessed hour of intercession and as often as the Spirit of God guides you ? "Ask and ye shall receive, seek and ye shall find ; knock and it shall be opened unto you."



## Openings in Russia.

Baron Paul Nicolay.

Russia.

I wish you could come to St. Petersburg and have a glimpse of the student world there. You would find more than 9,000 students in the University, about 6,000 women students in the Women's University 1,200 women in a Medical Institute over 4,000 men in the Polytechnical Institute and all in all about 35,000 students in St. Petersburg alone. Then you might still discover 25,000 students in Moscow, about 13,000 in Kieff, somewhat less in Odessa, Harkoff, Kazan, and Tomsk giving you about 103,000 students, of whom 27,000 are women, for the whole of the Empire. Just think of this seething mass of Russian youth, the hope of the nation, massed together in a few large centres. Fancy the surroundings in which they live, an atmosphere reeking with temptations, as a student expressed himself. Remember the extreme poverty of many of these young men and women, not a few living mostly on tea and bread. One woman student I heard of had but ten shillings a month to live on and was actually starving. Think of their loneliness in the midst of a large city, distrusting each other for political reasons, without friends and with a thousand hands stretched out to pull them down, and not a hand to raise them up. Remember too their moral and religious education - the total absence of moral education in all Russian schools and in most Russian homes - the poor type of Christianity they usually see before their eyes, the agnosticism and infidelity in most of their surroundings, and the total absence of moral standards of right and wrong. It is an impressive fact that the Russian language has no word to express an action being right or wrong. It has an expression for good and bad, for just and unjust, but none for a deed being right or wrong. You can easily picture to yourself, what the result of such a state must be, and why the number of suicides among students is so appalling.

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Let us now cast a look at the possibilities for such work in Russia. "Russia is the land of possibilities," said an old friend of mine, and he was right. There are several hopeful features to encourage us in our work. First of all, the openness of the students themselves to religious influences (excepting during periods of political turmoil and unrest), when represented to them in a form, which appeals to their heart and mind. The Russians are naturally religious and mostly crave something to satisfy the hunger of their souls. Even their irreligion will often take a religious character and produce fanatics and martyrs. They mostly take it for granted that science has made faith impossible, seldom think deeply for themselves, and are often happily surprised to meet a man with real and reasonable religious convictions. When they have come to a personal faith, they are mostly eager to sacrifice much for it.

Secondly, the attitude of the Greek Orthodox Church. It is true, the high ecclesiastical dignitaries do not as yet favour our Movement and are suspicious lest we turn out to be sectarians, but we have not been molested and I hope they will see in time, by the very results of our work, that their fears were unfounded, and that we are not enemies of any Church, but its best friends. A distinguished professor of the Ecclesiastical Academy in Kiev rightly said a year ago, that our Movement was for the good of all branches of the Christian Church. Some younger priests in St. Petersburg are in full sympathy with us and help us willingly.

Thirdly, it is possible to work for a Christian Student Movement in Russia, on condition of complying with certain police regulations. The proof of this is that we have Associations in St. Petersburg, Moscow, and Kiev, and small circles, besides, in Odessa and Harkov. We could at once extend to all the student centres, if we only had enough workers.

It may interest you to know, that just before leaving St. Petersburg to come here, we presented our carefully worked-out statutes to the Government for confirmation. It is a critical step for us. If we are refused, we may be seriously handicapped. If we get the statutes confirmed, it will greatly assist us in extending and perfecting our work. With gratitude to God for the past, we can hopefully look forward.

## The University of Sofia.

Nicola Alexieff.

Bulgaria.

DURING our short period of culture and material progress, Bulgarian students have taken up with great enthusiasm different scientific, philosophical and social theories, and have given themselves to all sorts of Western currents, but not, however, to the new Christian one. Atheism, scepticism, and materialism have taken possession of their souls and chased out almost every interest in religious matters. Entiasm makes them indifferent to religion and tired of life. On the other hand, Socialistic ideas are comprehended on the basis of materialism excluding every kind of religion. All these things make the University of Sofia very sterile soil for spiritual work.

The idea of a Student Christian Association was met with great scepticism. The few students who have been brought under Christian influence from youth generally have been inactive and almost lost in the multitude of students. Thank God, recently the students began to recover from their former state and to seek higher ideals. A greater tolerance of religion is observed.

There are found many students who openly sympathize with the modern Christian movements, and this leads us to hope that action in this respect will not be in vain. The first step is now taken and this stimulates us to further activity. There are believing students who, if united together, will exercise a great influence upon the lives of their fellows.

In society generally we notice a growing interest. Editors gave space to many articles concerning the Student Christian Movement. Hence we believe in the success of such an Association in Bulgaria. We firmly believe in the good will and warm heart of the Bulgarian student. Therefore, although out of 1700 students our group is just in its beginnings, we are not discouraged.

## The Students of Greece.

Professor L. Eliou, Ph.D.

Robert College.

MR. MOTT'S visit to Athens a few days ago took place at a very opportune time. The pacific revolution, which occurred twenty months ago, was chiefly the result of a moral awakening in the Greek people; it was a revolution of the Greeks against themselves. Now this moral awakening is not the effect of a few days' work nor of weeks and months, but of long years. And as the "Anaplasis" has greatly contributed to it, I will give you some information about that association, which was started twenty-four years ago.

The name Anaplasis means new moulding, new creation, regeneration. It became evident from the first announcement, and the first number of the magazine of the society which bears the same name, that the founders had a true conception of a Christian regeneration. They meant it to start as a personal regeneration of the individual Christian as a new birth, a result of the influence of Christ. A constant appeal was made to individual Christians, who came under the influence of the Anaplasis, to accept the leaven of Christ, which would be sufficient to change them and good actions would naturally result. Through the frequent study of God's Word, through prayer and mutual exhortation, the Spirit of Christ would enter into the very depths of the heart, and the result would be a Christ-like man.

The founders of the Anaplasis were not controlled by personal ambition, but as Christian young men would naturally do, they placed at the head of their movement one of the most prominent members of the Greek nation at that time, the late Mr. Alexander Rangelis, who had been a professor in the National University and an Ambassador of Greece in Europe. They also invited the late Dr. J. Skaltsounis, known in Greece and in Europe as a defender of the Christian faith, to join their ranks. His acceptance of membership and his

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contributions to the magazine of the society have been a blessing to the work.

At that time I had no personal acquaintance with the founders of the Anaplasis, but very soon I became an active member and a contributor to the magazine. Since then I have been actively interested in the work of the society, and therefore I am acquainted with the spirit of the movement represented by it. In this connection I have visited Athens many times, and used my leave of absence two years ago in following the work of the Anaplasis.

A happy fact connected with the birth of this society is, that the Church authorities in Greece and in the other parts of the Grecian world favoured this movement; they bestowed honours upon its founders, supported the magazine, which was introduced into the theological seminaries producing good results, invited those members of the Anaplasis, clergymen or laymen, theologians or simply religious men who were able to preach, to do so, and in the third year the President of the Holy Synod in Greece accepted the nomination of President of the Anaplasis.

Let me now refer to some characteristics of the preaching done by the members of the Anaplasis, because these are interesting and because the preaching by the Anaplasis has influenced remarkably all the preaching in the Greek Church. If you ask me to state the most prominent characteristic of this preaching by the Anaplasis, I would say that it is this, warm love of the preacher towards his hearers. This love manifests itself in the first place in the frequent occurrence of the preaching. For, while in the early centuries of the Greek Church, frequency of preaching was a prominent characteristic, later, on account of the universal ignorance caused by long servitude, preaching became very rare. After the establishment of the Greek kingdom, when the number of educated clergymen was increased, there was more preaching than before. But, with some exceptions, it was rather too oratorical, rather cold, and not frequent enough to produce practical results. Now the founders of the Anaplasis and those who joined the work later, animated by a keen Christian love, wishing to save their fellow men from sin and help them rise into a higher



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Christian life, began to preach often, with tireless spirit. Not only each one of them preached every Sunday, but they also formed in Athens and elsewhere Bible classes in the middle of the week, which they are carrying on to the present day. One of these workers, now about seventy years old, led Bible classes every day in different quarters of Athens, among the poorer classes by preference. Naturally age and the fatigue, caused by his almost superhuman efforts, have limited his activity. He is now preaching once a week in a church of Athens and is keeping up an informal society of twenty young men, who are either students of theology in the university or have been students and are now Doctors of Theology. Some of these young men are already leaders, who have increased the number of the workers in the Anaplasis.

Another noteworthy characteristic of the preaching done by the Anaplasis is simplicity of language. The preachers of the Anaplasis having constantly in their mind and heart the object of saving men from sin began to use a more simple language. They avoided oratorical diction which may startle ignorant people for a moment, but leaves no good seed in the heart. This simplicity of language is a general characteristic of the preachers of the Anaplasis, but the man who has exercised the greatest influence in this direction is a layman, a doctor in law, the best known preacher of the Anaplasis. His preaching is both beautiful and simple. With his deep understanding of the motives of the human soul, of family and social conditions, with his remarkable knowledge of the attacks made on Christian truths, that gentleman is able to present truth to the uneducated and the educated, to enter into the souls of his auditors, and bring out their higher motives, to present the beauty of a Christian family and a Christian society, to make clear the causes which bring welfare to a nation if it leads a Christian life, or bring peril and misfortune if life is unchristian. Thus his contribution to the preaching to which the Church authorities invited him as well as other laymen is a precious one. So is also his contribution to the missionary work undertaken by members of the Anaplasis. He is recognized as a most attractive and a most effective home missionary. Often the churches where this gentleman

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preaches are not large enough to hold all the congregation, and he is obliged to speak outside on public squares. Besides the effect of such work on the individual and on the family, there is special social profit coming out of it.

What are the general results of such preaching we can imagine: but I shall speak of one result, namely the formation in Athens of the *Φιλαδελφία*, a society of ladies, now about five hundred, the object of which is to help the poor and suffering, and the "Good Samaritan Society," the object of which becomes evident by its name. In several cities of Greece societies have been formed, very similar to the Young Men's Christian Association, which undertake all kinds of social work. In Athens such a society was formed, called "Sotir" (The Saviour) in a private college for boys and another in a college for girls.

An outspring of the Anaplasia is the Syllogos of the "Three Hierarchae," a name which means the three great Fathers of the Church, Basil, Gregory, Chrysostom. This leads me to speak of the growing desire in the Greek Orthodox Church to go back to, or bring down from, the early centuries of Christianity certain desirable features, such as frequency of preaching, simplicity, and reality. I referred to the first feature when I described the preaching done by the Anaplasia. The second feature, simplicity, characteristic of the early life and the early services of Christianity, was rather superseded by the ceremonial caused by Byzantine customs. And, although under the multiplied forms and symbols used in the services of the Orthodox Church there is always a spiritual meaning, yet a number of Orthodox Greeks think to-day that there are too many forms and too many symbols. And a growing desire exists in the Church to have less forms and more reality, more truthfulness, more justice, more kindness, more purity of life and heart, more charity.

I must here state, because it is true, that even when the Christian spirit in the Orthodox Church seemed to be totally covered by external forms, there were more Christian realities than would appear at first sight. These realities are growing under the beneficial influence of the shining sun of liberty on the soil of Greece. Philanthropic institutions, which sprang

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up in Athens and in other parts of Greece are many, and now most flourishing. The Hadikosta Orphanage for boys and the Amalheion Orphanage for girls are model Christian institutions. The Hospital "Evangelismos" and the Children's Hospital are kept in a way that commands our respect. The work-place (Ergastirion) of poor women, the Union of Greek Ladies, the Philoptochos (Friends of the Poor), the society supporting the asylum for incurables, the home for blind children, the old men's asylum, the society for providing near the sea-shore a residence for poor children, these, and many other institutions existing in Athens, are certainly fruits of the unquestioned love of the Greeks for their country and countrymen, but blind would be any one who could not see, that all this philanthropic activity is an outcome of Christian love.

Besides these Christian dispositions and Christian virtues no doubt there is constant growth in simplicity, truthfulness and honesty. Even in politics, which in all countries is the last thing influenced by morality, there is a remarkable change. There is a loud cry all over the country as well as in the Church for honesty in feelings and actions. In the Orthodox Greek Church which is proud of its dogmas, people are not any longer satisfied with correct dogmas (orthodoxy), they are eager for **orthopraxy** (correct actions).

In saying these things do I mean that everything is perfect in Greece? No. Unfortunately there is sin, vice, dishonesty, lying, among the Greeks as there is among other Christian nations. And we have to fight against it with all our power. But the great mass of the Greek people are as truthful, honest, and pure as other Christian people, and the great majority of the people, according to the testimony of my friends, the home missionaries of the Anaplasia who visit all parts of Greece, are believers. It is true that about thirty years ago a wave of unbelief, which came from Europe, touched a considerable number of the educated people at that time, and it even went down to the less educated classes of people, in a lesser degree. But under the hard blows given to it by the apologetic work of the Anaplasia and especially those of Dr. Skaltsounis, unbelief was checked both among the uneducated and the educated classes of people. By saying this I do not mean that

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there is no work to be done among the university students, especially the medical students of the University. This must be done, and I expect it will be done under the auspices of the University Students' Christian Association, which was established three weeks ago on March 27 (O.S.) during the visit of Mr. Mott and myself. It is a remarkable coincidence, that the University Association was founded in Athens on the National Day, when the Greeks celebrate their independence, won after a long struggle in which the Greeks were fighting for liberty and the Christian faith. And as the Greeks are still, as they have always been, passionate lovers of liberty, I hope and wish that the new University Christian Association will be a source of moral liberty for the students and for the nation, which is greatly influenced by the University. The University Association will live because of the need felt by University people for such work, and because of the existence in the University of some nucleus for it.

The University authorities are now tearing down an old building near the University to erect a new building to be used by the students in a way similar to the use that is made of the Student Association buildings in America. A special church building will also soon be erected, in which professors of the University or other experienced preachers will preach.

They now need a permanent travelling secretary, and he should be a Greek, an Orthodox Greek, for two reasons: first, because this Movement among the students ought to be a continuation of the work done for years within the Orthodox Greek Church and secondly because a Movement from within is apt to produce better results than any Movement from outside. Any contribution by friends outside the Greek community of the type of Mr. Mott, who has an open mind, a great heart, and strong spiritual power, is thankfully welcomed by the Greek people as well as by the political and ecclesiastical authorities of the country. But the influence from outside must be exercised, as it has been by him, with perfect sincerity and with respect towards the Christian work existing in the country.

## Characteristics of Syrian Students.

Philip K. Hitti.

Syria.

I WAS born in a little village of three hundred inhabitants standing on a height in the beautiful and famous Mount Lebanon. The majority of the people of this village are Maronites, like myself. The Maronites profess the same creed as the Roman Catholic Church, although they have a ritual of their own. In this little village, with its limited number of inhabitants, the Greek Orthodox Church, the Roman Catholic Church, and the Protestant Church are well represented by a number of families, and in addition some Druses live there. The Maronites and the Druses are not the only sects peculiar to Syria. Of the Samaritans, of the Nusairiyeh, and of the Ismailiyeh you find no trace anywhere else. Only a short distance from my village is a Shi'ite settlement. The Shi'ites, though Mohammedans, are strongly opposed to the Sunni Moslems, which form the majority of the inhabitants of the country. Between these different sects or Churches there is much jealousy and prejudice. Thus religion which under ordinary circumstances is considered a social bond is, in the case of our country, a dividing force.

Blood is another social bond which, in our case, is a means of keeping people apart. Some Syrians rightly trace their descent from the Phoenicians, some from the Assyrians, some from the Chaldeans, some from the Crusaders, and some from the Arabs.

Amid this chaos of religious creeds and races stands the religious worker. The position he occupies is most strategic. Above all, he should in the first place understand the Oriental mind. Otherwise all his efforts and activities result in failure. In the second place, he should be gifted with a heart big enough to provide ample space for those whose religious views differ from his. Through sympathy and love only can he reach the inner life of those among whom he works.



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We often wonder why our hopes and anticipations for the spiritual welfare of the Syrians are not realized. In most cases the fault is not theirs. The Syrian student is receptive, retentive, responsive. Religion is mainly a matter of feeling and in order to prove that Syrians are of strong sensibility, suffice it to say that Moses, Jesus, and Paul lived under this same sky, and quenched their thirst from the same waters. The latent powers of the Syrian are great, they need only be turned into kinetic powers, his potentialities are vast, they need only be turned into actualities; the possibilities are incalculable, they should be made realities.

In our field we feel the urgent need for workers whose aim is not proselytism, but spreading among the Christian Oriental Churches, characterized by stunted growth and arrested development, germs of vitality. To cut off a branch from a tree and plant it somewhere else does not do that tree much good; but to ingraft that branch in the tree changes the whole plant. We need men like those in charge of the Syrian Protestant College, in whose Young Men's Christian Association many Christians of many Communion unite.

## Suggestions for Association Work in Turkey.

Miss Kirova.

American College for Girls, Constantinople.

CONDITIONS in this part of the country are different from those in almost any other part of the world on account of the great variety of nationalities and religions represented here. In this city alone we have schools under the direction of the Turks, Greeks, Armenians (Gregorian Armenians, Catholic Armenians, and Protestant Armenians), Bulgarians, Americans, English, Scotch, Germans, Austrians, and French, and although we have so many nationalities and religions represented, the number of students in colleges and universities in Turkey is comparatively small. None of these schools or colleges are co-educational except in the lower grades.

We have been hearing about the special needs and the work done among students in various parts of the world. Many of these needs are just as great in the Oriental world as in those countries previously discussed.

Among these could be mentioned character training, and this may be accomplished both through Bible study and through social service. As each nationality here has its own customs and traditions, workers are needed who have made a study of and who understand the different peoples with whom they are working. These leaders must be persons whose lives show that they are Christians; for here, as well as in China and in all parts of the world, the students are very quick to detect hypocrisy.

Although most of the students are acquainted with the Bible stories, many of them miss the spirit of the teachings of Christ, which are to us of the most vital importance, and largely fail to apply these teachings to their own lives. In order that the students may achieve this, it is of vital importance, therefore, in the Orient to have Bible classes arranged guided and influenced by people of wide experience, who are thoughtful and untiring in devotion.

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Organizations among the students for social service are much needed where the responsibility of the work rests largely upon themselves. In this way they gain by giving of themselves to others, and unselfishness and consideration of others is developed. The value of this work has been proved in our college here, and the results in character-building have been very satisfactory.

Another need, which is also applicable to students of other countries, is that the students should have a more thorough knowledge of their own religion. Many of them know very little of what their own Church teaches. They need also to have some knowledge of what other religions teach and learn to respect the religious beliefs of others. This would tend to break down the antagonistic feelings between the students of different Communions, for they would see that the fundamentals of all forms of the Christian religion are the same. They need to be made to know the best and highest ideas and ideals that their own Church teaches and to be helped to live up to them and to be true to them.

The students of one university or country need to have a better knowledge of the way that students of other universities or countries live and work in order that they may learn of the various methods used by these students. In this way many valuable ideas may be secured for carrying out the work which might not have been thought of otherwise. One of the best ways of gaining an intimate knowledge of what others are doing in this line of Christian Association work is by visiting other colleges or universities and by seeing with what success their methods are carried out.

A better assortment of books of an uplifting character is needed, books about men and women who have lived and worked in co-operation with God and whose lives have been consecrated to doing good to humanity, books which will help them to live purer and nobler lives and will lead them to greater achievements.

## The Needs of Turkey.

Lawson P. Chambers.

Turkey.

IN the Occident, religion is considered the property of the individual, the expression of his character and his individuality. But in the Levant we are face to face with a different situation, namely, the nationalistic nature of religion. It is true that in other countries the same problem does exist more or less. The French Canadian is generally a Roman Catholic and the Scotchman usually a Presbyterian. A man's religious tendencies may be broadly inferred from his nationality, and perhaps in more than half the cases our inference may be correct. But the situation in the Levant may be considered unique in this sense that a man's religious leanings may be not only inferred from his nationality but stated with almost absolute positiveness. For in the Levant religion and nationality are practically coterminous. Your Jew still clings to Judaism; your Turk, Arab, Circassian, Druse, and Kurd are Moslems; your Armenian, Bulgarian, Copt, Greek, and Syrian are Christians; and your Moslem Albanian until recently called himself a Turk and spoke the language of his co-religionists rather than that of his countrymen.

The consequence of this nationalistic point of view with reference to religion is one which may strike the Occidental mind as peculiar. The Westerner changes his religious or ecclesiastical connections as his religious convictions change. But he does not so easily hang his national connection. A spirit of patriotism and pride binds him to his country long after he has left it. And what nationality is to the Westerner, his religion is to the man of the Levant. It is not religious conviction so much as patriotism that keeps the Armenian true to the Church of the Illuminator and the Greek true to the Orthodox Church. And one Orthodox Church is not enough. The Russians and the Bulgarians must have their branches of that Church. The Church has been in each case the

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repository of the national ideal and language, and is to-day the flag around which those are now rallying who still cling fondly to nationalistic hopes. The Armenian, the Greek, and the other smaller races of Turkey welcome the Constitution in so far as it freed them from the unbearable tyranny of a despot. But as constitutional rule means majority rule, and as the Mohammedan population forms the majority in Turkey, the Christian races still cling tenaciously to the special privileges which, for one reason or another, have been by former Sultans accorded to the respective ecclesiastical organizations. Thus it is that the average Armenian or Greek is no more distressed by his ecclesiastical connection, because of wrong practices in his Church or because of doctrines outworn, than an Englishman would be by his nationality in case he disliked the programme of his Government.

And since in the Levant a man's Church is practically decided for him by his nationality, it likewise follows that ecclesiastical connection is in itself no guarantee of character. In the West the name Christian, if it does not always stand for character, at least stands for a profession of character. But in Turkey a man's religion has little more to do with his character than has his nationality. It may be that in the course of centuries the religion professed by each nation has played a very important part in the development of the national character. But to-day the religious and the national characteristics have become so merged that religion has almost ceased to set up any definite standard of its own. There may be good Frenchmen and bad, and good Englishmen and bad; and likewise in Turkey there may be good Moslems and bad Moslems, and good Christians and bad Christians. For a man in Turkey to call himself a Christian is no more a guarantee or a profession of character than it would be for him to call himself an Armenian, a Bulgarian, a Syrian, or a Greek. The first and greatest of the problems that Turkey has to face is lack of vitality in religion. Religious profession has more or less ceased to be a guarantee of character and the name of Christ has become in many cases little more than a shibboleth. In saying this we must be careful not to underestimate the part Christianity has played in shaping the



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character of the Empire. After centuries of oppression and persecution, crushed in spirit and sore beset by temptations, the Christian races of Turkey still set a standard for intellectual and moral development. And if that standard is not so high as we would wish, we must remember that the Christian Church in Turkey has expended much of its energy in its heroic struggle to maintain an existence and the miracle is that it has still so much vitality left. There are Christians in Turkey to-day, and some of them I like to think are here present, whose intellectual and spiritual life compares favourably with that of the best men whom other countries have produced. And yet notwithstanding all this it still remains a lamentable fact that the Christianity of Turkey is at a low ebb, and that to call oneself by the name of Christ has ceased to imply necessarily the desire to be His disciple.

This lack of vitality in the Christianity of the Levant is a serious problem because of its far-reaching consequences. In the first place religion, which has become in each several case merely a badge of nationality, has thus become a means of separation, rivalry, and mistrust instead of being the instrument of love, sympathy and co-operation. The strong anti-religious current that has been sweeping over Turkey since the proclamation of the Constitution is to a large extent due to the idea possessed by so many of those who are working for fraternity and union, that religion is necessarily divisive in its nature. And the attitude of the majority of the Christians of Turkey not only towards their Moslem and Jewish fellows, but also towards each other, has served only to heighten this sad impression. Religious conviction must needs bring division and a sword. But we should remember—and this is particularly necessary for Turkey—that Christ bade Peter sheathe his sword though the enemy drew theirs; and that it was others who refused to associate with Christ, but never Christ who refused the request of another for comfort and for help. The Spirit of Christ is not divisive. It is the lack of the Spirit of Christ that brings division. We need in Turkey more sympathy and co-operation with each other, and sympathy can follow only where love leads, the love that Christ made manifest.

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The second evil consequence of a devitalized religion lies in the stigma which, in the eyes of the non-Christian peoples of Turkey, attaches to the name of Christianity. Mohammedanism rose partly as a protest against abuses which had crept into the Christian Church of that time and many of which remain until to-day. In more favoured lands Christianity has a good reputation to maintain. In lands where the story of Christ has but recently been brought, Christianity has a clear field for building up a reputation. But in this land—the birthplace of Christ—Christianity has to win back the reputation that once it held. And until a growing number of the so-called Christian men and women of Turkey incarnate the Christ in their own lives, Christianity will bear a fruitless message. For nomenclature and ecclesiastical organization have usurped in the Christianity of Turkey the place of character and life, and the crying need of Turkey is that we clearly and forcibly replace the emphasis. Thus will Christianity be enabled to free itself from the stigma which has so longed attached to it and to vindicate itself in the eyes of the non-Christian races of Turkey as a power making for righteousness in a nation.

And we need in Turkey not only a revitalized Christianity, but also a Christianity of humility and service. The self-satisfied attitude of the Pharisee, "I thank thee, Lord, that I am not as other men," is one from which we in Turkey need to escape. This attitude is not without reason. The proudest races of Europe were but newly emerging from barbarism when the Armenians and Greeks and Syrians had already organized Christian Churches in their midst. It is no wonder then that they are proud of their descent. But this very pride has served to stifle in a measure the essential spirit of Him who washed His disciples' feet. We have forgotten in this land that to whom much is given, of him shall much be required, and that the very antiquity of the Church is its condemnation unless it show a spiritual development commensurate with its age. No individual has the right to exist unless he serve his fellows. Is this not the teaching of Christ? And is it not equally true of nations as of individuals? But the various races of Turkey have expended their energies in the struggle for self

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preservation and now point with pride to the centuries throughout which they have preserved themselves, forgetting that the struggle of centuries is meaningless unless they are prepared to-day to serve the purpose of God for them.

Racial and especially religious suspicion is the bane of Turkey. The Moslem fears the Christian and the Christian fears the Moslem. And the reason of this is that each is seeking his own. But Christ taught that he who seeks his own life shall lose it, and he who loses his life shall find it. And this means that if we in Turkey are to be not only professing but also real Christians we must be prepared to lay aside racial pride and religious prejudice whenever these hinder our greater usefulness to our fellows. This does not mean that we must be indifferent to race and to religion. But it does mean that our race and our religion have failed to be of service to us if they fail in enabling us to be of greater service to mankind. We should remember that race and religion are not ends, but that the Kingdom of God and the regeneration of mankind is the end. If religion means the contact of the individual soul with God, we must choose that religion wherein the contact may be the closest. And we as Christians believe that in Christ and through the Spirit of Christ we have that close contact with God. But the dynamic force of the Spirit of Christ cannot be limited by the more or less artificial demarcations whereby mankind is divided into various nationalities and religions. God reveals Himself in many ways. It may not be your way, and it may not be my way. But God asks us to give account of our doings, not of His. If we in humility and love seek ever newer means of usefulness; if in one word, we yield ourselves to the spirit of Him who taught that to love God with all our soul and to love our neighbour as ourselves is our highest duty, we need have no fear for the Kingdom of God.

## French Women Students.

Madame Pannier.

Paris.

THE development of higher education amongst women in France is a fact of too recent date for it to be possible to draw a portrait of the "typical French woman student." We are still at the experimental period, with the exaggerations of all kinds which this involves. It is difficult to foresee what will be the result of this new state of things, and what new contribution to our nation will be made by the students of yesterday and to-day, who will be the women of to-morrow. However, already one can see certain general features being outlined, and we can pronounce that, as she appears to us now, the French woman student resembles neither any other French woman nor any other student, and that she is very decidedly herself, with her own faults and strong points, and her own particular ideal.

To understand her, to know her, to love her, one must take account of that which has contributed to form her, of the influences which have given her those general characteristics, that family resemblance which one finds in all these girls however much they differ in face, and in the careers to which they aspire. It is the *Lycees* and colleges of higher instruction that form the great recruiting ground of the students. Only very rare exceptions are produced by convents, although a few years ago these were so numerous in France, or by the higher primary education of the normal schools. Now the secondary education of women is in France of a very special kind. It gives to a girl, to use the expression of our old Moliere "des clartés de tout" and develops in her judgment, taste, and power of reasoning. The scheme of her work, which is very wide, includes the sum of human knowledge, from ancient history to organic chemistry, and from psychology to algebra, but without going deeply into anything but modern history and the literature of our own country. What it seeks

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to form is neither professors, nor medical students, nor women lawyers, but home-making women, who are intelligent, reasonable, and enlightened.

Only one year's studies, the sixth, allows the future student of arts or science to specialize, and her scholarly equipment, excellent for everyday life, is very meagre for attacking the studies of the Sorbonne. So that she arrives less well prepared than her companions the men students, who have passed their various *baccalauréats*, although she is perhaps wiser than they. Besides this, if she wishes to study special education for women (which is still the career chosen by the majority), she has to enter upon very difficult competitions, in which only about 10 per cent. of the candidates are admitted.

So that the years at the University are, for a large proportion of French women, years of intense study, of exhausting work difficult for frail constitutions to support. Most frequently also, they are years of isolation. Our French centralization brings the greater number of women students to Paris. And our universities have no residence (except the two higher normal schools Sevres and Fontenay-aux-Roses), nothing which resembles the life of the English colleges.

The woman student comes most often from the lower middle class, sometimes from a very modest home. She is a student because she wishes to earn her living, and during her years at the University the cares of daily life haunt her already. She gives lessons to supplement the scanty subsidy which she receives from home. She lives narrowly, poorly, in family *pensions*, and finds means, because she is French, and because she is a woman, to save on her food for her dress and her pleasures, sometimes for her charities, for the good which she does to those less well off than herself.

From the point of view of religion, the University years are for the French woman student years of aridity. Having left her home surroundings, she has lost touch with the Church of her childhood; she has also lost that traditional faith of authority which a Catholic mother had passed on to her. At the University she receives it not an irreligious, at least a non-religious education, given by men of elevated minds, and of great value, intellectually and morally. The atmosphere she



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breathes is an atmosphere of criticism and of free thought and to meet it she has only some pages of the catechism and a few habits. She knows only fragments of the Bible. Such are the different influences which contribute to form the French woman student. Now let us see the result of these influences.

One of the first characteristics of the French student seems to me to be that she is a pure intellectual. Her intelligence is developed in an abnormal way, the influence of the University not being as a rule counteracted by sports or by family life. The women students have very acute minds in nervous and weakly bodies, which they often take very little care of. They want to understand everything, and enter into everything, look at all from the point of view of their reason, discuss passionately, and the outsider is often astonished at their logic and the clearness of their ideas.

Their second characteristic is individualism. To break with her past, with the narrow ideas of her surroundings the student has had to make an energetic effort. Her solitary life in which she is not obliged to submit to any rules but those which she makes for herself, develops this combative energy. At the University she attends the lectures she chooses, with more or less regularity, without either sanction or blame. Continual contact with the men students teaches her, if she is serious-minded, a great reserve, even a kind of distrust. Entirely separated from the two forces which have guided her moral growth, the Church and the family, she does not know where to look for enlightened and disinterested advice, of which she may stand in need. She learns to count on no one besides herself, and to believe in no one.

Her third dominant characteristic seems to me to be sincerity. Aggressively independent, socially very much isolated, and often indifferent to her surroundings, she is also loyal to the core. As in the soul of Nathaniel, there is in hers also "no guile." And it is a strange thing, that it is this sincerity which helps to make the divorce between her and the Church more irremediable. As soon as her mind refuses to accept what she has been taught, even if her heart remains attached to the religion of her childhood, out of scrupulous care for truth, she breaks with it.

## French Women Students.

Finally, a last characteristic comes to our student from even farther back than the influences that moulded her youth. She remains feminine. Modern and emancipated as she is, she is, all the same, the grand daughter and daughter of those humble women of the French bourgeoisie who have been for centuries one of the living forces of our country. "Courageous and restrained, benevolent and unflinching, wise, loyal, altogether open" one of them has been described by one of our novelists. Their smiling courage, their simple dignity, still survive in their descendants, in spite of the enlarged horizon and the complications of present day life. And in the discordant combination in spite of the too hasty and intensive culture, of which the French woman student is the product, the trained ear can almost always distinguish this pure and melodious note.

But, we cannot hide it from ourselves, this note will weaken as time goes on. The influence of the past will diminish as regards both good and bad. Our student, under this regime of desperate competition, will increase her intellectualism and her aggressive individualism, to the detriment of what she had retained that was feminine and well-balanced to the detriment even of her life. The example of the women students of another nation, and in France that of certain individuals, is there to prove this. From being a free-thinker, she will become an atheist, rebelling against the duties of womanhood perhaps even a nihilist if—and in this if we want to concentrate all the ardent prayer of our hope and faith if she does not become Christian. It is useless here to bring forward the argument of her future influence. Even putting aside all that intellectual Christian women can give to France, looking only at the French student, with her personality, so peculiar to herself, and so attractive, we say she has the right to make certain demands upon us.

First she has the same right that every young and lonely woman has, to be protected and sheltered. The narrower and more difficult her life, and the more she neglects the needs of her physical nature, the more it is necessary to think of these for her. Various houses, during the last few years, the "Amicitia Club," the Student Hostel (for English and American women), the Women Students' House, have received these women students

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A group of Christian women have made real sacrifices in order to open, in November, 1910, near the Sorbonne, a cheap restaurant for women, the Women Students' Foyer, 67, Rue St Jacques. Others have followed these beginnings and we shall greet with joy the moment, possibly close at hand, when the regime of bad family *pensions*, of hotels and of creameries will be a thing of the past for the students, and when their life will be made easier by the spirit of solidarity of their privileged sisters.

But even in the most friendly of foyers, a student may feel lonely! Very reserved and retiring, she is sometimes difficult to approach. How can one come into touch with her, in a way that is sufficiently intimate and deep to do her good from the religious point of view? It is a grave problem. For the moment, it is upon our Christian Student Associations that rests almost exclusively the responsibility of meeting the religious needs of our intellectual young women. It is a missionary task. To undertake it, there is a small handful of girls with neither influence nor resources. In Paris, since May, 1906, they have been seeking continually the way to act most effectually. Sometimes they have made mistakes, but they have always gained experience, and several have spoken of blessed fruits.

In the other Universities, Montpellier, Bordeaux, Lille, and Sévres, a similar work has been begun. The two last congresses of the French Federation, at Pauvras and at Lille have enabled links to be made between the different Associations. For the present, a circular letter goes from one to another until the day soon approaching let us hope, when a secretary can travel about among the universities, to promote and to enlighten the zeal of the newly formed groups. In Paris, two months of experiment have fully shown the necessity of the secretary and the greatness of the task undertaken. We are pygmies who are attacking giants, but the motto of the Young Women's Christian Association is ours also "Not by might, nor by power, but by My Spirit, saith the Lord God of Hosts."

## Progress in Italy.

Nicolo de Pertis.

Italy.

THE relation of Italian students scattered in over thirty universities and institutions of higher learning to the World's Student Christian Federation has not essentially changed in the past two years. This is not difficult to understand when we think of the intellectual and sociological factors which for a long period have acted on our university life only in the opposite direction.

Especially in the larger centres there is a great percentage of students for whom the years spent in the university are far from being a serious preparation for life. This must be accounted for not only by the new conditions with which the new student is confronted in the large cities, but by his neglected spiritual education in the previous years. We have also a higher type of student, who takes deep interest in moral and religious problems but for very different motives and in opposite ways of which four seem to be the most important: the students who are rebels against religious traditions and who have many of them embraced what sometimes has been called in Italy the religion of unbelief; those for which the religious traditions have the only true authority, then those who do not consider themselves alienated from these traditions but whose minds are open to modern religious ideas and ideals, and finally the students who do not identify themselves with any of the religious communities historically established, but have a true vision of ethical idealism. Certainly there was, and there is here a great need and a great opportunity in calling together these dispersed moral and intellectual energies and in guiding them. The Italian Federation, which was established to accomplish this not easy but very important task, has looked at the facts with earnest faith, and among the difficulties, it can count on some encouragements that may be

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found in the national thought and the national life as in the activities of the Federation itself.

The interest in Italy in religious studies is always increasing ; for example, in one of the numerous magazines, many of our students have been able to read a very important article on the Edinburgh Conference. A new edition of the New Testament with notes has been edited which is going to give a much wider and intelligent knowledge of the Gospels than had been possible before. The society which has edited the book was formed among Christians of the different communities, including the Roman and Greek Churches. The work was done in large part by the leader of our national Student Movement, Professor Luzzi. The number of the groups which compose the Federation has not largely increased, but the fact that it has been necessary to enlarge greatly the size and the number of the copies of its organ, *Fede e Vita*, " Faith and Life," shows the appreciation which the cultured classes have for the aims of the Federation and for this publication which is entirely self-supporting by small contributions.

The more important groups are in Rome Florence Turin Torre Pellice, and Naples.

In this last city, which has the largest and one of the oldest universities with 6,000 students, has been established for the past five years, a Student Home, which has gradually increased in activity and influence partaking of the settlement idea. It has at present the same plan of work as a student Union with the home, the educational, the physical, the social services, the ethical and religious studies, departments which promote Bible circles and conferences on the history of religions. Recently have been formed also a special group for the young ladies, and groups for the secondary students and for the medical students.



## Needs in South America.

Charles J. Ewald.

Argentina.

SOUTH AMERICA has been called the continent of opportunity. Its material prosperity, the extent and fertility of its unoccupied lands are drawing hundreds of thousands every year to its shores. But South America is very particularly a continent of opportunity for the promotion of those things for which this Federation stands. The continent's material prosperity, with its attendant perils, the large immigration, the spirit of irreligion and other causes that we have not time to mention, bring South America face to face with problems which demand leaders both of ability and of high ideals.

I need scarcely to remind you that those who are soon to take the places of leadership are in the Government Universities of the continent. We have in the Government institutions of University grade about 35,000 young men. They are the picked young men of the continent. They come from the influential classes and they go out to be the leaders in every realm of thought and action of South America's ten republics.

Now, what of the conditions of the student life? Are the influences that are brought to bear upon these men such as tend to develop the kind of leaders South America needs? In order to help you to appreciate better the situation, may I take you to one of the great student centres of South America, the city of Buenos Aires? We have here, not to mention the preparatory schools or the normal schools, over 5,000 young men in the National University of Buenos Aires. Fully fifty per cent. of these come from outside the city and live in boarding houses. They are in a city of 1,300,000 people, with all the temptations of a big city not only so, but a city where the getting of money and of pleasure are the ruling ambitions, where gambling is encouraged on every hand, and where immorality is respectable. Added to this we have the facts that the

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University faculty has no concern for the students outside the lecture-room and that until our Movement began its work there about two years ago, no organization of any kind was giving attention to the moral and spiritual welfare of these men. Need I add that a student of that University was very close to the truth when he told me that I would not find amongst his fellow students any of clean life. They are morally adrift with usually plenty of money to increase their peril.

And if they are morally adrift, they are yet more spiritually adrift. Not one in fifty has a vital religion. Positivism and materialism hold them in their grip. They consider the case against supernatural religion as for ever closed. They are taught that religion has no bearing on life and what they observe as they look about them seems to testify to the truth of what they have been taught. Yet worse, the most thoughtful and best of them believe it to be their duty to destroy religion as being the greatest hindrance to progress and the happiness of their people.

Surely facts like these prove that the students of South America need Christ. But will they accept Him? I am glad to be able to testify that these students find Christ quite as attractive, when sympathetically helped to see Him, as He is, as do students in other lands. Their hostility to religion is only a hostility to what they have believed religion to be and not to the things which Jesus taught. So that once you have, by winning their intellectual and moral respect, passed the outer defences you find them responsive to the claims of Christ. I have never known men to take a deeper interest in the study of the Scriptures. I recall that one evening, having the first five students to become interested, in my home for Bible study, I put to them the question, "How many of the University students probably ever look at the Bible?" They replied, "We think we are all here; nobody else in the University reads the Bible, and we wouldn't have done so of our own accord." And it is true. The students of South America think that the Bible has no message for our time, but they think thus because they do not know the Bible. But these five would spend from one to three hours

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of an evening each week in study together, and some of them read much by themselves. One of them has in the past two years studied very carefully the entire New Testament, and is now doing the same with the Old Testament. Out of this Bible Class has grown the Young Men's Christian Association of the University of Buenos Aires, a flourishing organization, the first in South America to unite University students in the name and spirit of Christ in the effort to promote the moral and spiritual welfare of themselves and their fellow students. This Association has the sympathy and co-operation of the most influential men of the University Faculty, and not a few men in high positions in the Government have expressed their belief that the Movement will make a large contribution toward the development of character in the students.

Our need is leaders. We shall need in South America several leaders from the older national Movements of this Federation, who will give to the students the benefit of experience already gathered in Europe and North America, and we need even more to have raised up strong leaders from amongst these students themselves, who will dedicate their lives to this work.

Because of their numbers, their need and also their responsiveness the students of South America should have your prayers and your cooperation by giving to them several of your strong leaders.

## Students and the Missionary Problem of China.

Chengting T. Wang.

China

IN all Christian countries the missionary problems take a prominent place among the problems of the day. They are studied in Sunday schools, discussed at meetings, focussed by missionary conventions, and ever kept aflame by returned missionaries. There is nothing so persistent, so inspiring, and so energizing. In fact the interest in missions is a reliable thermometer to register the spiritual temperature of a church. Where there is a strong missionary society keeping in close touch with mission fields and drawing into it the most active members of the church, one may rest assured that that church is alive to its opportunities and responsibilities. Whereas the absence of such missionary fervor clearly indicates the sluggish life the church is leading. Every minister knows the value of an outlet of energy for his congregation in the form of missionary offerings, both in men and means, as a powerful stimulus to spiritual growth, for like the physical our spiritual life grows only through the expenditure of its energy. The missionary is thus a blessing both to the mission field as well as to the Home Church, and the missionary problem is naturally one of most intense interest.

Prominent as the problem is and discussed almost at every angle, it is nevertheless a one-sided problem. It is always looked at from the missionary point of view. What about the view-point of the people who constitute the subject matter of the problem? Have they also a problem equally persistent, if not so inspiring and energizing? Indeed they have. And it is upon the missionary problem from the Chinese standpoint that I wish to dwell.

The missionary problem as viewed by us is fraught with the most serious consequences, whether beneficial or otherwise

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or both, according to the difference in nature and training of the various elements of our people. Brushing aside the indifferent and the extreme who form a negligible quantity, the view of those who take pains to study and who endeavour to solve the problem should receive our most careful consideration. To this class belong all the intelligent students, both Christian and non-Christian. Each regards the problem with grave seriousness. The only difference between them is: whereas the Christians believe that in spite of very serious dangers to which our nation is exposed in consequence of the presence of the missionaries, yet their very presence is a blessing to the people: the non-Christians, however, can only believe that the missionaries are both a menace and a source of trouble to China. This apprehension of menace and source of endless trouble is fully justified in view of the bloody riots of the past, the precarious nature of extra-territorial rights enjoyed by the missionaries at the present time, and the source of religious animosity that might be stirred up in the future.

It is unnecessary to explain the causes of each of the numerous riots that have happened in China on account of, and in connection with, the missionaries. In every case it is our people who, directly or indirectly, have suffered the most. A few missionaries have lost their lives and property has been destroyed, but for the life of one missionary we have to give probably a score, while losses in property are always made good in a most humiliating form. Occasionally, as in the case of the murder of the two missionaries in Shantung, a slice of territory was wrenched from us with the mailed fist! Then, why should we have such riots? Three general causes may be stated and briefly discussed: first, misunderstanding of the motives of the missionaries; secondly, racial prejudice and resentment of foreign interference; and thirdly, religious antagonism.

Why do the missionaries come to China, is a reasonable question which our people persistently raise. Without the slightest hint of invitation on our part, they have penetrated into every corner of our country, maintaining they have come that we might be made good men and women and be "civilized."



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As a matter of fact they themselves are as ignorant of our literature, ethics, and other factors of our civilization as we are of theirs, and like us they are susceptible to human caprices and selfishness. Then, why do they come? There is only one way to account for it. They are spies in disguise sent by the Western nations for the exploration of China. Otherwise, is it possible that from the same source there should flow two waters, one bitter and the other sweet? Could we expect from the same red-haired and blue-eyed peoples of the West both land-grabbers and soul-savers? Of course this is a wrong conclusion based upon a lame analogy, but judging from apparent circumstances the conclusion is by no means ill-founded.

Besides, racial prejudice exists everywhere. Riots due to such prejudices are the most difficult to prevent. There is not a single nation, however civilized it is, which could claim total freedom from these outbursts. Only in China they are more apt to happen on account of the haughty deportment and the exercise of the extra-territorial rights of the foreign residents in the Empire. Through these rights any property once bought and owned by a foreigner at once passed out of the jurisdiction of China. As the missionary is a foreigner and the mission station is under the protection of the flag of the missionary's nation, the establishment of each additional station means, therefore, a further infringement of sovereign rights. This the people bitterly resent.

Then again, there is that religious antagonism, the common frailty of mankind. From time immemorial the bitterest struggles men have ever encountered have been over religious differences, not only between different religions but also between different sects of the same religion. The introduction of Christianity into China by some unknown people from the West is but an attack upon her existing religions. That there should be bitter opposition leading to riots and bloodshed is only a natural consequence.

Riots such as have been occasioned by these causes have already made great havoc over China and brought much suffering to her people. The worst of it all is that these riots, with the concomitant loss of life and property, humiliation

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received at the hand of Western governments, and occasional loss of territory, seem to be the direct fruits of the missionaries. Placed in this light how could we view the question without great alarm? What shall we do with it? What are its solutions? Three suggestions are offered, each of which we will bring up and discuss, although there is a fourth which China, in her desperation, did make use of in 1900. It is to drive out all foreigners, missionaries included, from China by a *grand coup*. It will be sheer foolhardiness, not to say insanity, for us even to entertain a thought like this.

The first solution is suggested by the Confucian students. It aims, in the words of the Rev. G. H. Bondfield of Shanghai, "to reconstruct Chinese thought on the basis of Confucian teaching, with a little Western science and religion thrown in." Confucianism, though claimed as one of the three religions of China, is in fact not a religion but a system of ethics. As such it stands on a par with, if not superior to, any other system. It is certainly a good guide for life despite the fact that some teachings of the great Sage are out of date. These, the Confucianists believe, should and could be reconstructed. They spurn the idea of supernatural agency. To live is to learn how to live well for what the Great Learning teaches is to illustrate illustrious virtue. In other words man is naturally endowed with a consciousness of virtue. What he should learn is how to attain to that virtuous life. They sustain this view, since their coming into contact with Western thought, with the writings of Huxley, Spencer, and other scientists of the same school, which they make much use of in their defence of Confucianism. Nevertheless, they concede the greater influence of the Christian religion.

Two reasons are given in making this concession. The first is that Confucianism can be grasped only by the educated. For men without education, who always constitute the mass religion—in their view is simply another term for superstition—has a most powerful influence. They propose, therefore, so to expand the teaching of Confucius as to take on a religious aspect as well. The second is that Christianity has worked out the best method of propaganda. What Confucianism needs is the adoption of these methods from Christianity.

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The result might be, if an energetic and able leader should be found, the founding of a new religion whose slogan would be: There is no God but God, and Confucius is His prophet. Some of you may smile at their proposition and pass it over. We do not. It is within the realm of possibility. We will come back to this again after having enumerated and explained the other two.

The second solution has its origin with some of the Chinese Christians. It is to substitute native workers in place of missionaries, being prompted, as it can be clearly seen, by mixed motives. That they appreciate the teachings of Jesus and wish them known throughout the length and breadth of the land, goes without saying. Equally clear is their firm belief that if China is ever to be evangelized it must be done by the Chinese people themselves. To preach Christianity is to wage war upon selfishness, covetousness, and all evils. Persecutions are inevitable. The Lord Himself has shown the way and history records the same repetition over and over again. We also, if we follow Him, must take up the cross. But when a Chinese Christian falls, there he dies a martyr for the Cause. There is no international complication, no indemnity, no loss of territory. The sooner the missionaries are dispensed with the better off will it be for China. The idea of some aliens—for the missionaries after all are foreigners, no matter how sympathetic they may be—to lord over and control them is most distasteful to their independent spirit.

The third solution may be tersely put in the single word, co-operation. It is the application of the true principle of evangelization. For what is the principle of evangelization? Does it mean absolute conformation to some written creed, some set dogma, or some stereotyped form of worship or Church government? Decidedly not. The vigorous protest of St. Paul against the attempt to require converts to conform to the Laws of the Jews demonstrates once for all that evangelization does not mean proselytization. It means the working of the Spirit through faith, the evolution of a new order of thoughts, conceptions, and institutions out of the old under its guidance. Now, evolution is possible only when two conditions are fulfilled: First, something of a different

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nature has to be injected into the old ; secondly, the old takes in and assimilates the new. The work of the missionaries is to present the great principles as revealed by Christ, leaving to the Chinese themselves to apply these principles in their lives. The missionaries have no right to impose any creed, dogma, or form of worship or Church government for the Chinese to follow and to live by. Such over-regulation, as Spencer commented in his able discussion on Education, only produces hot house virtue in yielding natures or demoralizing antagonism in independent ones.

Co-operation means, further, a clear understanding of the duties and responsibilities between the missionaries and the native Christians, a judicious division of labour. On the missionaries fall two distinct types of labour, namely, to map out plans for the occupation of new fields and to secure and train efficient native workers. The active work of evangelization, such as preaching, organization of the Churches, and general administration, should be left with the natives. To put the point in simpler language : let the native worker be the gun and the missionary the man behind the gun. Most of the missionaries, I fear, wish to be both the gun and the man behind it, just contrary to the true principle of evangelization, which is to convert the native first into a gun and then into both a gun and a man behind the gun.

We shall now discuss these three solutions to determine their relative importance. The first is incompatible with the Christian Cause, but in it we find either stubborn opposition or strong support. It will be opposition if we fail to realize the worth of Confucianism as a power for morality. Its weakness is in the years of study required before its influence could be felt and such a course of study is just what the mass of the people, for economical reasons, cannot afford. The Confucian students therefore propose to reconstruct it that its truth might be more easily grasped and to adopt the best means of propagating the simplified truth. Instead of letting them do that, why can we not secure Chinese Christian scholars to reconstruct Confucianism upon the basis of Christianity ? By means of this we shall be able to turn the supposed opposition into most strong support. To throw in science and

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Christianity in the reconstruction of Confucianism, as the Confucianists propose to do, may be likened to putting a piece of undressed cloth upon an old garment or new wine into old wine-skins, tending rather to rend than to strengthen the old. Whereas, to reconstruct Confucianism upon the basis of the principles revealed by Jesus, such as we propose and urge, is like putting gold through a furnace, thereby rendering the gold purer and finer than ever.

The second solution, though ultimately the real and only solution, is inexpedient for the present. Paradoxical as it sounds, it is nevertheless fully borne out by facts. Ultimately that is the real and only solution because in the long history of evangelization has there been ever a nation that was not evangelized by the efforts of its people? Yet, equally plain is the fact that both numerical strength and the economic resources of the Christians in China to-day do not warrant our immediate displacement of missionaries with native workers. Much as we all wish to see this done, we cannot and should not be blind to actual conditions.

There is thus left the only alternative in the solution of the missionary problem: sincere, sympathetic, and active co-operation. Enough has already been said of its significance and nature. We will only add a few lines with reference to its application to see where and how we could best co-operate. This leads us to the important part which this Federation can play and has been playing.

First of all, to make co-operation possible we must have clearer and better understanding between the East and the West. Co-operation is imperative where there is no sympathy, while sympathy is the child of understanding. A Conference like this furnishes the best vehicle for a clearer and better understanding. Here we meet, exchange views, make acquaintances, and broaden our sympathies and stimulate our co-operation.

Now inasmuch as knowledge conditions co-operation, it follows then as a direct corollary, that the student must be the principal factor. The men and women whom you Christian countries send to us as missionaries must be students, and the men and women of our country who are to lead in the impor-



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tant work of evangelization must also be students. The idea of co-operation must therefore be inculcated at the times when and at the places where such men and women are being made students. The solution of the missionary problem is to be begun therefore, in colleges and other institutions of learning. It is highly desirable, yea strongly urged, that for the speedy advancement of God's Kingdom in the world we should have not only Occidental scholars visit Oriental seats of learning but also scholars of the East visit the educational institutions of the West. This Federation, I firmly believe, is a God-given instrument for the effecting of such exchange of scholars to promote co-operation.

Finally, co-operation calls for the giving of help where help is needed. To most of you it may appear that the East has need of the West while the West has no need of the East. This is not true. Aside from the reflex good which the East is giving to the West as an outlet of spiritual energy, already alluded to at the beginning of this paper, we believe it is by no means too bold an assertion to make when we say that the East has some lessons to teach the West. In the harmonious working between the different denominations, for instance, the Mission Field leads the Home Church, because to the Eastern mind Denominationalism is incompatible with the glorious principle of Christian unity. Lest I should appear to have lost all sense of modesty, one of the cardinal virtues as taught by Confucius I shall take refuge behind quotations while endeavouring to strengthen my point.

Dr Ament of Peking, recognized as one of the ablest missionaries in the East, expresses his opinion of our moral and spiritual insight after a long life's observation in the following words: "Christianity is germane to the nature of the Chinese. They love its mysteries and delve into its depth with avidity. The deep mystical elements of our faith, so inscrutable to many Western minds, are not difficult of Chinese comprehension. Christianity needs the Chinese to expound to the Western world the deepest mysteries of our faith."

The late Dr Charles Cuthbert Hall, after a tour in the East, and having seen the working of the Eastern mind, especially the Indian in its comprehension and insight, burst out in

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spiritual rejoicing, like the old patriarch Simeon, as he lectured before the students at Vanderbilt University (U.S.A.): "When I permit myself to contemplate the blessing that would come to the Western world if the great, religious East were to become the teacher and the interpreter of the religion of Jesus Christ, my heart burns within me . . . In the day when the vigour of the West and the insight of the East shall be joined by a true union of hearts for the interpretation and practice of the faith of Jesus Christ, then, and not till then, shall the Unspeakable Gift of God be understood, appreciated, and expressed on earth."

But the East will not be able to help the West unless it is first evangelized. The solution of the missionary problem of China is her speedy evangelization, which demands the sincere, sympathetic, and active co-operation between the students of the East and West.

Friends, will we *co-operate*?

## How do We Know the Will of God ?

Pastor Olfert Ricard.

Denmark.

THIS is an extremely important subject. There are some present here, who are already so far along in age that they certainly cannot afford to waste their time in treading paths which are not according to the will of God ; and the younger element here have no time to tread many such paths, for God can make use of all their years. For the sake of the Kingdom of God, for the sake of our Student Movement, it is also of the greatest importance that we have a clear understanding of God's will for us and be ready to follow it. I wish that to a higher degree than is the case, I could speak from personal experience ; for sometimes it almost seems to me that I could speak more certainly out of the seriousness of my own experience, of how fatal it is to go against the will of God, and how painful it is to be ignorant of His will for us. Uncertainty is always a great mental strain rapidly wearing out the nervous system ; and this pain is increased, in the case of a Christian who is ignorant of his Master's will.

Let me at the outset seek to show, that there is a will of God. There is not only a general will of God — "God willeth, that all men should be saved, and come to the knowledge of the truth" — but there is also a special will of God for every single case in life ; but this will does not turn into reality unless we fulfill its intention. "We are his handwork created in Christ Jesus and intended for good works which God prepared beforehand so that we should walk in them." So the whole art of life simply consists in finding every day these good works, which God has prepared for us and, what is more important, doing them. And His blessing will be awarded proportionately in so far as we succeed in doing so. Let me take an example. Recently I read the life of Livingstone again, and it seemed to me to be divided into two parts : the first section comprising his first travels, presents a man

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who did the will of God fully and was mightily blessed. The second section, after his stay in England, gave me the impression of a man who sometimes went his own ways but whom God did not forsake. The difference may be, so to speak, a question of emphasis, and perhaps my observations are incorrect. But it is, in any case not the same thing to have God's blessing always or merely not to be forsaken by God.

Let me further remind you of the fact, that it is positively the essence of the life of Jesus, that He was always doing the will of His Father. He Himself says : "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6 : 38). "I can of my own self do nothing : as I hear I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me" (John 5 : 30). Or, still stronger : "My meat is to do the will of him that sent me, and to finish his work" (John 4 : 34). He did not always know what the will of God was ; then He waited until He knew it. In this way I understand the remarkable passage in John 7. His brethren prompted Him to go up to the feast, and He has answered them, that their time is always ready, but His time is not yet come, and finally said : "Go ye up unto the feast, I go not up yet unto this feast, for my time is not yet full come." And having said these things unto them, He abode still in Galilee. Such is the contents of the ninth verse, and shortly after we are astonished to read in the tenth verse : "But when his brethren were gone up unto the feast, then went he also up not publicly but as it were in secret." In the ninth verse He does not yet know what the will of His Father is. Between the ninth and the tenth verse He has come to know it.

And he who says that he abides in Him, ought himself also to walk even as He walked. It should also be the essence of our lives to do the will of God. Therefore we read in Romans 12 : 2, where the conclusion is to be drawn from the whole preceding letter, which has treated of the salvation of God. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, . . . and be not conformed to this world, but be ye transformed by the renewing

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of your mind that ye may prove what is the good and acceptable and perfect will of God." Paul himself lived up to this rule. That explains the confidence with which he always acted and wrote. He could begin his letters by calling himself "Paul, called to be an apostle of Jesus Christ, through the will of God." This confidence is the token that we are not only servants, but friends. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends, for all things that I heard from my Father I have made known unto you" (John 15: 15).

Having thus shown, that there is a will of God for every single case; that it was the essence of the life of Jesus to do this will of God, and that it must be so also in our lives, then the next question will be: How do we know the will of God?

1. The first condition of knowing the will of God is always to obey Him in so far as He has revealed His will to us. When Saul had been disobedient the Lord answered him not neither by dreams nor by Urim nor by prophets (1 Samuel 28: 6). This is the bitterest sting in those moments when we are ignorant of the will of God; we feel, that if we had lived up to His will in our previous life, we would now know what His will is. I am thinking of the word: "Now we know that God heareth not sinners; but if any man be a worshipper of God and doeth his will, him he heareth" (John 9: 31).

Let me add, however, that this does not mean that we always immediately know the will of God; nor does it mean, that we should not act in order to know it. God only reveals His will to us step by step gradually when it is necessary for us. When Paul was travelling in the regions of Asia Minor yonder, the Spirit of Jesus forbade him again and again to work until he had found the road of God anew (Acts 16: 6). It is a link in the education of God that we shall seek the will and the way of God. It forces us to self examination and draws us closer to Him.

2. We know the will of God only by living with Him in the fellowship of prayer, and sometimes He answers us during prayer. Two historical examples may suffice. It seems as if Paul from the beginning had not a clear understanding of his own calling. He thought that, being a learned rabbi and



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a disciple of Gamaliel and a former persecutor of the Christians. Israel must be his nearest field. But, while he was praying in the temple Jesus revealed Himself to him and said: "Make haste and get thee quickly out of Jerusalem because they will not receive of thee testimony concerning me." And when Paul tried to argue the matter with his Master, Christ interrupted him with the order: "Depart, for I will send thee forth far hence unto the Gentiles" (Acts 22: 17-21). We also find that the most epoch-making step in the history of the Church, the direct transition of the Gospel to the heathen world, was taken when Peter had been informed of the will of God through a vision, which was given to him at the hour of prayer (Acts 11: 5). We see also, that in the third group of letters, the words "knowledge" and "discernment" have been the favourite words of Paul. That is what he is most eagerly praying for his friends to obtain (Lph. 1: 17; Col. 1: 9; Phil. 1: 9). And long ago James had given the same advice: "If any of you lacketh wisdom, let him ask of God" (James 1: 5). And we know that wisdom and knowledge does not mean theological clearness although we certainly also need prayer for that, as the modern man requires to see the old truths in new garments, but, in the first place, the light of God over our lives and a practical holy manner of life.

3. It is evident, that the way to attain this is to live in the Word of God and feel at home therein. It is very simple. Children have the same spirit as their father and gain it more and more by staying always in their home. In His Word God has communicated His thoughts to us, and by making ourselves familiar with them His Spirit will be our spirit.

4. Other fellow Christians may also help us to know the will of God by their advice, and perhaps still more by their intercession. It was the prophets of Antioch who took the initiative at the farewell meeting of Paul and Barnabas (Acts 13: 1). But here I would make a certain reservation. You remember, that his friends would hold him back, when Paul was on his last journey to Jerusalem. They looked at their own sorrow and sympathy more than at the will and way of God. And it was not until he had earnestly set them

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right, that they ceased, saying : "The will of the Lord be done" (Acts 21 : 14).

5. I mention a point of view which is also advisable to consider during the examination of the will of God especially when the time is short and a choice has to be made. Ask then always, what will forward the honour of God. This should always be the leading motive of Christians. Remember in which epoch we are living. It began on Golgotha tending towards His coming in glory. Can there then be any other point of view than the honour of God ? To Jesus Christ it was the highest. His last confession was : "I have glorified thee on the earth" (John 17 : 4).

Let me in this connection touch a thought we often meet. When required to make a choice, many Christians are inclined to think that what they most dislike must be the will of God. I cannot agree with this view, generally speaking. It rather seems to look upon God as an unkind man, a little capricious, rather than a loving father. God would fain see us glad, and He does not care at all for unwilling servants. The only truth in this view is, that we should be on guard towards our own fleshiness, and make sure that our duties take precedence of our pleasures. I might perhaps draw up the following law. In great decisions for example in regard to our life-work, our own inclination and bent must be one of the signs of the will of God ; in the small things of every day in performing our calling, as for instance paying a sick-visit far away or giving up a pleasure or spending a considerable amount, it often will be advisable to follow our duty unconditionally in sheer defiance of our own pleasure and comfort.

6. We now come to my last consideration. Wherever there may be any doubt about the way or the means, we should always do that which seems to be the kindest. Love is the highest principle and it is very sensitive. It is always well to be in alliance with it. In that way we follow in Paul's footsteps. He made our regard for our neighbour the deciding point in times of indecision.

I might very well close here, but there is one thing more which comes to my mind and which runs parallel with my subject. When we gather at a Conference like this, God

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shows visions to us ; but visions impose obligations. There may be some here for whom new horizons have appeared, and who afterwards when thinking of their future and finding their place, must not only look at the map of their own country but must unfold the map of the whole world. There is no question more vital to a young man than, What is my calling

When choosing your life-work, ask your parents, but do not let them make the decision. Jesus came to the Jordan from Nazareth, but His parents in Nazareth did not decide His calling. Secondly, ask the solitude, and give it plenty of time to answer. Jesus spent eighteen years of waiting alone in the solitude among the hills of Galilee. Thirdly, ask your conscience, and obey it immediately, when it answers. The motto of the young Jesus was : "It becometh us to fulfil all righteousness." Fourthly, ask the different needs around you, and do not be afraid of the pain that will await you in the calling of God. Jesus saw the need of the world, and chose the calling of being the Lamb of God, which should take away the sin of the world. Fifthly, ask a noble Christian friend, but be quite candid when you ask him. When Jesus had talked with John, he dared not longer hinder Him from being baptized. And after I have said these things, I have yet to say the most important : Ask God, and He will not only give you the inner conviction but also endow you with His Holy Spirit

And to conclude : Our Master taught us to pray : Thy will be done as in heaven so on earth. Too often we pray this prayer in the light, or rather in the shadow of Gethsemane, as a prayer of resignation : my will be done if possible, but as it unhappily cannot be permitted, well, then Thy will be done. That was by no means the thought of Jesus. He fought His struggle in Gethsemane only in order that we should be delivered from it. How did the prayer sound ? "Thy will be done on earth, as it is in heaven." The will of God is not fulfilled in heaven with a sigh but with praise. "Bless ye the Lord all ye his hosts, ye ministers of his, that do his pleasure" (Ps. 103 : 21). Where the will of God is being done, there is heaven.

## The Processes by which We may Realize the Answer of Our Lord's Prayer that We All may be One.

John R. Mott.

ONE of the most discerning delegates of this Conference, who has a remarkable insight into the conditions and needs of the Near East with which his life has been identified, has handed me in writing during the past hour the following remarkable statement of what I cannot but regard as the dominant impression made by the Conference: "When we of the Near East came here with the complicated problems of our diversified nationalities, we thought that you were all of one nationality instead of many, such is the harmony which prevails among you." As we separate and go to our homes and as the Conference recedes, this discriminating expression will come to be considered by us as the most characteristic aspect and influence of our gathering. What an illustration of genuine Christianity the Constantinople Conference of the Federation has been! Never in the history of the world-wide Student Movement has there been anything like it. It should be reiterated that possibly not since the ancient Councils of Christianity has the entire Church of Christ been so fully represented on any one significant occasion.

The Conference has been likewise an impressive challenge to genuine unity of spirit and effort. As we have mingled with our fellow delegates from all parts of the world the magnitude of our task has been borne in upon us as never before. We have discovered a far larger student world to be conquered by Christ and to be related to the plans of His Kingdom than we knew when we assembled in this place. The infinite difficulty of our problems is also more vividly realized by us. Some of us had thought that the difficulties in our respective fields were the greatest, but we have heard much from the delegates of other countries which has convinced us that there

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problems are even greater, and that the Federation must realize and present a more complete unity, if these difficulties are to be overcome. The sense of the urgency of the work which God has committed to us has possessed us more fully and constituted an added challenge to us to stand together. It has been worth all that it has cost to bring us to this place, in order that we might acquire this sense of the imperative necessity of the Christian Church realizing and preserving its true oneness as it looks out into the Near Eastern world. As we have separately and collectively pondered the vast issues at stake, the dangerous and disastrous consequences which will result from anything less than true unity among us have presented a further challenge to such unity. The most appealing summons to oneness of spirit and effort made by the Conference has been that of reminding us in countless ways that only through such genuine unity can we realize increasingly the infinite possibilities which God has in store for us. Never can we know the unsearchable and inexhaustible riches of Christ, and never can His Body be completed, until we, in common with all His other followers, come to recognize ourselves and treat one another as members of the one divine family.

It is one thing for us to recognize and feel our oneness in Christ. It is another and vastly larger thing for us to go back to our different countries and Communion and lead the great and rapidly-increasing number of members of our different Student Movements to recognize and practise this unity. It is fitting, therefore, that in the closing hour of our Conference we consider the processes by which a larger unity may be realized, and thus how we may hasten the answer of the prayer of our Lord that we all may be one.

The first process which should be emphasized is that of recognizing the Christian unity that already exists. To try to unite before we come to recognize our oneness is to reverse Christ's order. He teaches that we shall know His doctrine if we do His will. Disunion among His true followers clearly contradicts His will. Therefore, not to recognize the oneness that actually exists blocks off the further light which we so much need on this great question of entering into fuller unity,



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and upon the other problems the solution of which depends upon the solution of this one. Moreover, as history clearly teaches the Spirit of Christ is not bestowed in mighty power upon those Christians who perpetuate division. It is well that we acquire the habit of reminding ourselves frequently that we are one in the most vital things; for example, in our union with the Living Christ, in our sincere desire to become like Him, and in our objective to extend His Kingdom throughout the world. We need to have this dominant conviction as to the existence and reality of our unity. We must believe the fact that we are one. As a matter of fact, being in Christ, we are one whether we acknowledge it or not. The son is a member of his family even though, owing to certain circumstances, he may not be conscious of the fact. A man is a member of his nation whether he feels it or not. We Christians of different nations, races and Communion should ponder this fact until it possesses us as a conviction of such strength that it will promote not only right feeling, but also life and action to promote unity.

Another path along which we and other Christians must travel if we enter into the larger and truer unity which our Lord desires is that of sincere contrition, confession, and repentance. We should dwell upon our lack of unity, that is, upon our lack of sympathy and love, until the sense of its sinfulness deepens within us. While we recognize God's great mercies and blessings, even in spite of our disunion, our uncharitable judgments, our intolerant attitude, and our unkind acts, let us not obscure the fact that in the sight of Christ and His purposes such a spirit is unchristian and intolerable. We need to be honest with ourselves at this point, and to lead our fellow members to be likewise true to themselves. There is nothing to be gained by minimizing the awful gravity and sinfulness of divisions among those who call themselves His true followers. It is not sufficient, however, to come to feel genuine sorrow for sin. This amounts to nothing unless it be accompanied by a definite cutting with that which is wrong in the past and by a resolute following of the light which we have received. In a word we must bring forth fruits meet for repentance. Our contrition must be made effectual.

## Processes by which We may Realize the Answer

This Conference has opened to us in a wonderful way another great process for promoting the larger unity to which we are summoned, and that is by comprehension. In common with certain advocates of unity in the present day, we of the Student Federation desire not the compromising of any of our valuable distinctions or characteristics for the sake of uniformity, but comprehension for the sake of richness, truth, and life. We as Christians are not called upon to surrender or minimize our differences, but to unite and compose them. Differences of convictions, diversities of methods, and divisions incident to historical development and racial conditions will all assume right proportions under the divine principle of the unity of Christ's Kingdom. The Christian unity for which we should strive in this Federation is the supremacy of the whole over the parts. If we of the different Student Movements and different Christian Communions have anything which we especially value, it should not be as our own that we value it, but rather on the ground that we regard it as the property in the largest and truest sense of all believing Christians. We have come to see during these days the greatness of our Christ and I doubt not the conviction has become stronger than ever that in His plan we of the different nations and races, and above all, we of the different Christian Communions, are necessary to each other, and certainly necessary to enable Him to communicate Himself fully to our generation. Only in this way can we measure up to the cosmopolitanism of Jesus Christ.

This Conference has shown us the tremendous advantages of hastening the realization of unity by what may be called transcendence. During these days we have risen to the heights. In the midst of the great mountain peaks of Christian experience we have come to see things more nearly in true perspective. One of these heights has been that of arriving at a larger knowledge of God. As we discover Him we discover our true relation to one another. Another mountain peak of experience is that upon which Christ's followers come when they yield themselves absolutely to Him, henceforth to do His will and not their own. As we thus come to acknowledge Him as actual Lord and Master, we make it much easier

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to find our true relationship to one another. Is not our devotion to Him of such transcendent importance that anything which would divide us is of comparatively minor concern? Another great mountain on which we have stood has been that of the vision of the Kingdom. Its majestic and imperial dimensions have grown upon us as we have viewed through the help of our fellow delegates the great world-field. We have come to find in our common faith in God, in our common love for Christ, and in our common purpose toward the students of the world, and through them toward all mankind, a power of union which must be irresistible and triumphant.

This Conference, as well as the one at Oxford, and, I may add, the great World Missionary Conference in Edinburgh, have emphasized the importance of the process of intercession as a means of entering into larger and truer unity. This was and is one of Christ's principal methods of ensuring unity. He was familiar with the problem of disunion among His followers. His example, even more impressively than His words, shows the vital connection between prayer and this great end. It suggests the capital distinction between His method of meeting the problem and our own. We have grievously failed to heed the lesson and to follow His example. Why is this? Some of us have failed to pray for unity because we have been ignorant of the indispensability and power of this method. Others have failed to do so because of our unbelief. Others have neglected this means because of our egotism. Prayer on our part indicates that we recognize how impossible it is with human wisdom and strength to bring about unity; whereas failure to pray indicates that we think by our own devices and energy this wonderful end can be attained. Many more Christians have failed to pray the prayer of our Lord for unity because they have been so selfish and busy. Intercession is the most intense act which a man can perform. It calls for detachment of mind, for the use of time, and for the expenditure of nervous energy. The reason why most Christians have not prayed for unity has been their lack of plan and purpose. May the lessons which we have learned in our periods of united intercession lead us, as we go to our homes to devise more liberal plans for enlisting the inter-

## Processes by which We may Realize the Answer

cession of our fellow students and other Christians. Let us call upon them to use this comparatively buried talent of intercession. One great advantage of intercession, which is sometimes overlooked, is that conscientious Christians will not dare to pray for that for which they do not then work.

In some respects the greatest service for unity rendered by such a conference as this is what it does in promoting Christian fellowship. All real unity is based upon intimate knowledge, confidence, and affection, and these are the results of seeing much of each other in intimate fellowship. This explains not a little the fact that Christ left His disciples such an efficient and potent unity. The Apostles in the early days of Christianity did much to perpetuate this practice. Statesmen and all people of discernment recognize that a formal treaty between nations is not as satisfactory as an *entente cordiale*, or union of hearts. So it is among Christians. True fellowship is far better than legislation and denunciations. For this reason we should welcome to our Summer Conferences deputations from other Student Movements, as well as encourage visitation between the local Associations or Unions. In this connection the advantage of the work of the travelling secretaries of our Movements is apparent. We should bring about more frequent and closer intercourse between the leaders of the work in our different nations. This also suggests the immense benefit which comes from international conferences. In a day of so many organizations and conferences it is not strange that some people question the wisdom and value of this method. This was the case with myself. It was my duty for years to attend each year twenty or more national or international conferences. For a time I was in much doubt as to whether we were not having too many gatherings, but in recent years I have come to see that where conferences are well planned and ably led, and where there is a serious and high end to serve, they are abundantly worth while. Their benefit comes not through legislation. I notice that conferences for this purpose are not the ones which are most effectively promoting unity. The benefit of conferences is not so much that which comes from education or even inspiration. The chief service they render is in creating an atmosphere and

## of Our Lord's Prayer that We All may be One.

spirit and disposition under the influence of which Christians come to see things more nearly as Christ sees them, and also in drawing Christians together in real sympathy and friendship.

We shall hasten the realization of our Lord's desire and prayer that we may all be one by keeping before us our colossal task. Just as war fuses together a great and complex nation, even its different and conflicting political parties, so a true and vivid conception of the vastness and difficulty of the undertaking of world conquest for Christ will serve to draw His followers together. It is well that we recall that Christ has commanded us to give all men now living an adequate opportunity to know of Him. He has called us to Christianize the races and nations in every department of their life. He has summoned us to the reconstruction of the non-Christian world. It is His wish that the impact of the so called Christian nations upon the non-Christian world be Christianized. He looks in a special sense to the universities which we represent to furnish the leadership for these truly great undertakings. This means that He looks to them for the guidance and directive energy to ensure concerted effort among His followers, for the rank and file of the Christians will continue to follow their leaders. Who can measure the unifying influence of the Watchword of the Student Volunteer Movement, "The Evangelization of the World in this Generation"? This Movement views the whole fact of Christianity in relation to the whole fact of the non-Christian world. The larger looms the task to be accomplished, the more imperative grows the demand that there must be unity in order to achieve the end.

By actually undertaking to work together Christ's followers hasten the realization of the larger unity which is so much needed. The Student Movement has employed this process. To do one thing together suggests and makes possible the doing of other things together. The number of things which the members of the Student Federation are doing together is multiplying from year to year at an almost geometrical rate of increase. We who lead the Christian work among the educated classes in the different nations and different Christian Communities should continue to look for important tasks which cannot be done properly, if done at all, otherwise than together.



## How Realize the Answer of our Lord's Prayer.

In this, of course, our motive should not be one of union, but the good of the work. This process of working together breaks down divisions among Christians. It promotes mutual knowledge and respect. It affords convincing evidences of the benefits of unity. It removes doubt as to its practicability. Moreover, it is most contagious in its influence for unity.

The great need of our generation is that of apostles of reconciliation. Where are they to be found? Without doubt chiefly among the Student Christian Movements of the world, and especially among the members who have the privilege of attending conferences like this where they come under the contagious influence of large and true unity. We must not be content to stop with the realization of our oneness, with responsiveness to the ideal of unity, and with the vision of the spread of unity; but we must go out to do all that we can to promote it. We can do much—far more than we have realized. What should characterize those who are to become most helpful apostles of unity? They should be men of catholic mind and of sympathetic and conciliatory spirit. They should be thorough students of Church history, possessing a reverential regard for God's dealings with the different nationalities and Christian Communion. They should be men of vision and of constructive ability. They should be men of great and undiminishable enthusiasm. Above all they should abound with a passionate desire to see Christ's wish for unity realized. He took us into the heart of the need and possibilities of this inspiring ministry of reconciliation when He said, "Blessed are the peacemakers." It is well understood that the highest order of diplomacy and statesmanship is that of making peace between nations and bringing about unity between divided peoples. The blessedness of this difficult and much needed service is not so generally recognized. May each one of us come to experience the deep satisfaction and joy which Christ promised, as we go forth from Constantinople to work and pray for the unity of all His followers of every land and tongue and name.

APPENDIX.



## Reports of the Christian Student Movements Affiliated to the Federation.

### LIST OF QUESTIONS

SENT TO THE CHRISTIAN STUDENT MOVEMENTS OF THE WORLD.

(The Reports cover the period from January 1, 1909, to September 30, 1910, inclusive.)

1. What is the total number of separate student organizations belonging to your Movement? Also give the total number of members of all these organizations.

2. What new books, pamphlets, and leaflets or revisions of old ones have been published during the period?

3. What student conferences have been held by your Movement and what was the number of delegates at each?

4. What indications can you give as to the fruitfulness of your Movement in influencing students to become avowed disciples of Christ? Especially compare the period under review with the year 1908.

5. What means have been most effective in promoting the study of the Bible among the members of your Movement? What results of these efforts can you record? Be sure to indicate the total number of students in Bible circles or classes.

6. What facts show the development of missionary interest among the members of your Movement? (Such facts, for example, as the study of missions by students, the winning of students for missionary service, conferences on missions, the work of students to stimulate missionary interest among young people, etc.) Is there a Student Volunteer Movement, or organization with a similar purpose, though different name, affiliated to your Movement?

7. What has been done to encourage the study of social problems and to enlist the members of your Movement in Christian social service?

8. Does your Movement have special departments or carry on special work on behalf of classes of students, for example, theological students, medical students, art students, etc.? If so, indicate the extent and nature of such activities and any encouraging developments.

9. What work does your Movement carry on for schoolboys and schoolgirls? Do you have Associations or Unions among them,

## Reports of Student Movements.

and if so, how many? If your Movement conducts camps for either schoolboys or schoolgirls indicate how many attended these during the period? Mention any other activity on behalf of schoolboys and schoolgirls, and any other facts of interest concerning them

10. In addition to the statements made in answer to questions 4 to 9 inclusive, are there any other matters connected with the progress of your Movement during the period which would be of interest to the Federation as a whole?

11. Name the more baffling problems of your Movement concerning which you desire the prayers of the leaders of the other Movements

## North America.

THE Student Movement in the United States and Canada is composed of the following organizations: (1) The Student Department of the International Committee of Young Men's Christian Associations, whose field is the men students of Canada and the United States; its headquarters is at 124 East 28th Street, New York. (2) The Student Department of the National Board of the Young Women's Christian Association of the United States, whose work is among the women students of the United States; its headquarters is at 125 East 27th Street, New York. (3) The Student Young Women's Christian Association of Canada; its headquarters is at 480 Spadina Ave., Toronto. (4) The Student Volunteer Movement for Foreign Missions which is affiliated to the other three organizations, having representatives of each on its Executive Committee. The headquarters of the Movement is at 125 East 27th Street, New York. This Movement has as its chief aims the promotion of missionary study among the men and women students of both countries and the securing of recruits for missionary service.

### I. REPORT OF THE AMERICAN AND CANADIAN STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION

1. Our Movement includes 768 Student Associations with 59,423 members.

2. The following books and pamphlets have been published:—*The Training of Bible Teachers* by Clayton S. Cooper; *The Book of Isaiah* by Professor George L. Robinson; *Bible Outlines for Law Students*; *Student Association Leadership—being the Report of the Lake Forest Student Secretaries' Summer School*; *Negro Life in the South* by W. D. Weatherford.



## North America.

### 3. The attendance at the Summer Conferences was as follows :

Northfield . . . . .	610
Pocono Pines . . . . .	128
Lake Erie . . . . .	12
North Carolina . . . . .	288
Texas . . . . .	75
Lake Geneva, Wis. . . . .	400
Cascade, Colo. . . . .	200
Columbia Beach, Ore. . . . .	135
Carmel, Calif. . . . .	85

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In addition to these regular Conferences lasting ten days each, a large number of smaller Conferences were held in different parts of the two countries including Conferences on Social Service, Bible and Mission Study, the Christian Ministry, and the Association Secretaryship. Fifteen State or Interstate Conferences were held in the spring for training the newly-elected officers of the Associations.

4. The special evangelistic efforts in such universities as Queens, Wisconsin, Pennsylvania, Minnesota, Iowa, North Carolina, Vanderbilt, and Yale, merely indicated the widespread and steadily increasing spirit of sane effective evangelism which characterized the past year as no other year in the history of this Movement.

5. Four hundred and sixty-two Associations report 27,728 men enrolling themselves in Bible classes for at least two months, the largest increase in the history of the movement. Leading leaders and winning student leaders have enriched the Bible study work. A new spirit of comradeship has been introduced into many of the Bible groups. Over fifty Bible Study Institutes lasting from two to four days have been held in different institutions. The determined effort to enrol permanent students, such as scholarship men, fraternity members, and varsity athletes has done much to call attention to the Bible study work among all classes of students.

6. The missionary activities are reported by the Student Volunteer Movement. See section IV.

7. Sustained effort has been put forth to assist students in studying social problems and engaging in social service. The fact that students are not only preparing for citizenship but are already citizens has been argued by travelling secretaries and by prominent social workers at the Summer Conferences. The study of such books as *Christianity and the Social Crisis* by Rauschenbush, *The Approach to the Social Question* by Peabody, *Misery and Its Causes* by D'Almeida, *The Challenge of the City* by Strong, and *Negro Life in the South* by Weathered and have contributed to this awakening of interest.

## Reports of Student Movements.

8. Special work on behalf of Theological and Preparatory School students is carried on in addition to the more general work in the colleges. The striking increase in the number of theological students from 7,329 in 1908 to 8,665 in 1910 is attributable in a great degree to the ministerial institutes and propaganda conducted by the Theological Department.

9. There are Young Men's Christian Associations in most of the important preparatory schools of a private foundation and a few in public high schools. One secretary supervises this field from the national headquarters. The Student Movement is in very close affiliation with the Boys' Department of the Young Men's Christian Association which enrolls 91,756 schoolboys and conducted about 550 camps for 12,000 boys last season. Deputations of strong college men often visit schools to address the Associations and exhibit to the boys the best side of college life. A most encouraging feature of the school work has been the development of service among the older boys for other boys in the community, in leading gymnasium classes, teaching English to foreigners, leading Bible classes, helping in religious meetings in small towns, etc. A very promising experiment is being tried in extending the work among high school boys in large cities last year about 20,000 of these were in Bible classes.

10. By far the most substantial advance of the year was realized in the Lake Forest Summer School for Student Secretaries. One hundred and twenty-four employed secretaries from all parts of the two countries gathered for three weeks for special graduate work in Bible study and philosophy and to study and discuss some of the outstanding problems of the Student Movement. The importance and permanency of the Student Secretaryship, and the necessity for regular graduate study on the part of all secretaries were emphasized. No gathering has done so much to promote the solidarity of the North American Student Movement. It is planned to hold the Summer School every two years hereafter.

11. Among the many problems are: intensifying the intellectual and spiritual value of the Bible study work; the practical application of Christianity to all aspects of college life; the enlistment of a far larger number of students in intelligent works of social reconstruction; the increase of the staff of local student secretaries to guide the voluntary activities of the undergraduates on a sufficiently large scale to make it possible for every student to be identified with the activities of the Movement.

EDWARD C. CARTER,  
*Executive Secretary.*

124, East Twenty-eighth Street,  
New York.

## North America.

### II REPORT OF THE STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE UNITED STATES.

1. There are 640 student Associations affiliated with the national organization, with a total membership of about 57,000.

2. Since January, 1909, the following new publications have been issued:—*The Missionary Committee, The Bible Study Committee, The Advisory Committee, Cabinet and Committees, Suggestions for Bible Class Leaders, The Membership Committee, The Social Committee, Constitution for Associations in Colleges, Missionary Committee—Student Associations*; and the following have been revised: Student Record Blanks, Student Membership Cards, Pledged Membership Cards, and Membership Application Blanks.

About 3000 copies of THE ASSOCIATION MONTHLY are circulated each month

3. Seven Student Conferences were held during the summer of 1909, and eight in 1910, with the following attendance:—

	1909.	1910
Eastern . . . . .	499	625
East Central . . . . .	259	277
Southern . . . . .	240	238
Central . . . . .	459	590
Western . . . . .	244	295
Northwest . . . . .	108	96
Pacific Coast . . . . .	227	250
Southwest . . . . .		25
Total . . . . .	2036	2405

Sectional week-end and cabinet conferences have also been held in various parts of the country.

4 We have every reason to believe that our Movement has been more influential since 1908 than it was before that time in leading students to Christ. We believe our Conferences, together with the Bible study work during the year to be the greatest factors to this end. Statistics bear out this belief

5 The method which we have found most effective is that of the small group classes for younger students with leaders either from the upper classes in college or from faculty members whose point of view is not far removed from that of the student, the subject being generally the historical content of the Bible with its religious significance for the individual life for the older students the large class where the teacher is some one who from wide years of experience and mature study, is able to guide the thinking of the students on the profounder problems of theology and of life

6 There has been a steady growth in missionary interest. Mission study has reached high water mark with 16,921 women students in

## Reports of Student Movements.

1321 classes. Especially this year the Student Movement has felt the reflex influence of certain conspicuous student leaders who have sailed for mission fields; certain colleges are supporting their own worker on the field and two or three are each planning to support an entire mission station.\*

7. We have attempted to encourage the study of social problems by putting in courses under mission study on rural problems, immigration, etc. The industrial, rural, and mill village work is presented by the secretaries having this work in charge to the students at Conferences, and many of the larger Associations carry on social work in their own communities. No definite steps in enlisting alumnae to take up social service have yet been undertaken from a national standpoint.

8. One of our national secretaries is specially responsible for work in professional schools. Most of her time for the last eighteen months has been given to organizing a work among graduate nurses. Such a club has been started in New York City, and the outlook for the extension of this work to other large cities promises well. We have one independent student organization connected with a theological seminary, two with medical schools, and one for art and music students. We also carry on special work among the Indian and negro students of our country with a secretary in charge of each branch.

9. Special attention has been given to work among girls in private secondary schools. A special conference for these younger girls was held in connection with one of the regular Summer Conferences with an attendance of 115. There are thirty-three high school Associations, besides the branches in high schools promoted by the city Associations. A special secretary is assigned to the private secondary schools and another to the high schools.

10. We feel particularly encouraged over the indications which we have that the result of the Association Movement among students is contributing toward the problems of practical living and social righteousness in student communities.

11. Among the baffling problems still before us for which we ask the prayers of other students are the following: that we may secure more mature and efficient leadership in our secretarial positions; that we may come into closer and more vital relationship to the Church; that the Association may have a wider influence among students of all classes and identify itself more closely with the large student problems of the day; that the Association may be an instrument for presenting the claims of Christ to those students who have not yet accepted Him as Lord and Master

EMILY BAILEY SPEER,  
*Chairman of the Student Committee.*

125, East Twenty-seventh Street, New York.

\* Further information is given under the Report of the Student Volunteer Movement. See section IV.

## North America.

### III. REPORT OF THE STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF CANADA.

1. The number of affiliated student organizations is twenty-nine. The total membership is 1526.

2. No new literature has been published during the year. The monthly circulation of THE YOUNG WOMEN OF CANADA is over 900 copies.

3. The first and second annual Summer Conferences of this Movement have been held during this period at the Elgin House, Muskoka, Ontario. The total attendance at these two was 378, from city and student Associations. The total number of undergraduates attending was 183. Inter-collegiate conferences have been held. Sixty-nine women delegates from thirty-two institutions attended the convention of the Student Volunteer Movement at Rochester.

4. It would seem that the Movement had been as fruitful during this period as in the one preceding in influencing students to become avowed disciples of Christ. Statistics that would indicate this are not available, but from reports received and knowledge of the individual Associations we believe this to be true.

5. There have been seventy-six Bible classes or circles with a membership of 1106. Group classes have been most general, and these have in some instances been supplemented by occasional lectures or courses of lectures given by professors. The holding of a Summer Conference in Canada has made it possible for the general betterment, and this has had its effect in stimulating interest in Bible study and in improving the quality of the leadership.

6. The increase in the number enrolled in mission study and in the contributions to missions indicate a development of missionary interest. There have been 102 students in forty-nine mission study classes and \$1515 has been contributed to foreign mission work. In mission study, as in Bible study, the larger number able to attend the Summer Conference is having effect both on the numbers studying and on the efficiency of the leaders. There has been some increase in the number of Student Volunteers.\*

7. Some effort has been made, both in Conferences and in local Associations to present the claims of social service through addresses by those engaged in social work. In the Conferences, and in a number of institutions, courses have been given on the immigration problem as it is found in this country.

8. A small beginning of work among music students in Toronto was made in the organization of a Bible Class. Regular Association

\* Further information is given under the Report of the Student Volunteer Movement. See section IV.



## Reports of Student Movements.

work is carried on in one medical college. Some Association activities are organized each year among normal students, who attend for only a few months

9. Our Movement held a camp for schoolgirls in the summer of 1910. This was organized and officered by college graduates. A number of Associations are organized in girls' schools in which high school work and lower grade college work is done.

11. We would ask the prayers of the leaders of other Movements in meeting difficulties of which we would mention two; the wide extent of the territory which makes adequate supervision difficult, and how to vitalize each Association that it may more effectively fulfil its purpose in the institution, and generate power to be expended in service in our own and foreign countries.

MARGARET O. ANDERSON.

480, Spadina Avenue,  
Toronto, Canada.

### IV. REPORT OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

During this period the missionary movement among the colleges, universities, and professional schools of the United States and Canada made greater progress than in any preceding period. For the year 1910-11, a staff of fourteen secretaries is required.

The Sixth International Convention of the Movement was held at Rochester, New York, December 29, 1910, to January 2, 1911. There were in attendance 3747 delegates, of whom 2954 were students and professors, representing 735 institutions. The number of delegates at the Rochester Convention was smaller by 488 than the attendance at Nashville in 1906. This was due to the fact that the proportion of representation from the different institutions had to be reduced on account of the size of the hall in which the meetings were held, but there were nineteen more institutions represented.

The number of Student Volunteer Unions has increased. These Unions are now organized in all the metropolitan student centres and in a number of states. Local conferences are held by these Unions once or twice a year with good results. In large cities the Unions hold monthly meetings. During the past academic year no less than 2500 different students were reached by these conferences

During the year 1909-1910 in 596 different institutions there were organized 2379 mission study circles, having an enrolment of 29,322 students. This is an increase in enrolment of 6082 over the preceding year. The report shows that sixty-five new institutions were entered. Not only has the mission study work increased numerically, but in-

## North America.

creased attention has been given to the quality of work done by the leaders of mission study classes; special emphasis is being laid on the training of these leaders in the different universities and colleges. At all Summer Conferences mission study classes have been held, in which leaders for the classes in the colleges were trained. At the sixteen different Summer Conferences 3754 delegates were enrolled in mission study groups. The increase of the mission study work has made necessary the addition of an assistant mission study secretary.

The following books and pamphlets have been published:—*The Apologetic of Modern Missions* (outline studies) by J. Lovell Murray, *The Work of the Medical Missionary* (outline studies) by Martin R. Edwards, M.D.; *The Decisive Hour of Christian Missions* by John R. Mott, *Students and the Present Missionary Crisis*, Rochester Convention Report; *Students of North America in Relation to the Non-Christian World*, Report of the Executive Committee, *The Impending Struggle in Western Asia* (pamphlet) by Samuel M. Zwemer; *Mission Study Class Methods* (pamphlet) by Dorothea Day; *The Message and the Man* (pamphlet) by Samuel M. Zwemer. The Maxwell co-operates with the Student Young Men's Christian Association in publishing *THE INTERCOLLEGIAN*.

During the year 1909-1910, 477 institutions reported gifts for foreign and home missions amounting to \$133,615. This amount was contributed by some 26,000 students. Eighty-nine institutions contributed \$300 and over.

The records of sailed Volunteers are kept by calendar years. During the year 1909, 325 Student Volunteers were accepted and sent out to the mission field by fifty-five missionary agencies. In the year 1910, 367 Volunteers were sent out by fifty-five missionary agencies. The list of sailed Volunteers for the year 1910 is larger than in any other year. On December 31st, 1910, the total number of sailed Volunteers was 4784.

Student deputations have visited many churches and Young People's Societies not only in college towns, but in other cities and towns during term time and vacations. These deputations have been most useful in increasing the general missionary interest and have helped in the organization and conduct of a large number of mission study circles among the young people of the Churches.

FENNEL P. TURNER,  
General Secretary.

125, East Twenty-seventh Street,  
New York.

## Australasia.

THE work among students in Australia and New Zealand is unified in the Australasian Student Christian Union. The Student Volunteer Movement is a part of this Union. The office of the Union is at 225, Collins Street, Melbourne, Victoria.

1. The total number of separate student organizations affiliated with our Movement is fifty-one. This number is made up of eleven Unions in universities, eight in theological colleges, twenty-eight in secondary schools, and four in agricultural and technical colleges, and other institutions of higher learning. The total membership of the Movement is 2996 of whom 143 are members of Graduate Branch Unions.

2. The following publications have been issued during the year (except when otherwise stated, in pamphlet form) : *The Missionary Uprising among Australasian Students* by Jessie Reeve; *The Great Experiment* by Dr. C. I. McLaren; *The Missionary Enterprise : A Call to Study* by the Rev. F. H. L. Paton, M.A.; *Materialism and Agnosticism* by the Rev. W. Temple, M.A. The following have been issued as reprints :—*The Evangelisation of the World in this Generation* by John R. Mott (book); *Modern World Movements*; *God's Challenge to the Church*, and *Jesus Christ a Reality* by Mr. Mott. A Bible study text-book for use in secondary schools, a revision of the Prayer Cycle of the Movement, the Year Book of the Movement, and a pamphlet on Social Work are being prepared for the press. Our paper THE AUSTRALASIAN INTER-COLLEGIAN has been enlarged and improved; it now has a circulation of about 1000 copies per month.

3. Seven Student Conferences have been held during the period under review : in January, 1909, the Australian Summer Conference was held at Kiama, N.S.W., with a membership of 162; in December, 1909, the New Zealand Summer Conference was held at Marton with a delegation of 94; in January, 1910, took place the Australian Summer Conference at Daylesford, with a delegation of 128. Between the months of May and August, 1910, were held the following conferences of theological students : at Sydney, N.S.W., with 40 delegates; at Melbourne, Vic., with 65 delegates; at Dunedin, N.Z., with 25 delegates. In the month of May, 1910, was held the first Secondary Schools Conference in New Zealand with a membership of 51.

4. The chief indication we have of the fruitfulness of our Movement in influencing students to become avowed disciples of Christ is the testimony of those who have been so influenced. On the whole, the work done by the officials and workers of the Movement has been of an intensive nature; this has resulted in a largely increased use of the method of personal work by members. There is not wanting

## Australasia.

testimony from many parts of the field from men and women who have yielded their wills to God as the result of the use of this method. Another indication of fruitfulness is the increasing attention paid to the Movement by the Church, the press, and the public generally. This, coupled with the extraordinary ease with which men can be approached in reference to the claims of the Movement, leads us to regard the period just passed as one of unique favour.

Up to the end of the year 1908 the field was being thoroughly prepared; certainly there was growth, but the period can best be described as one of preparation. The period under review has been one of growth: Intensively; students already Christian have become keen; they show an increasing vision as to the place of the Movement not only in university life but also in national life. Extensively; hostility has been broken down, men outside the Union are becoming interested in ethical and religious questions; membership numbers are increasing. There is a new atmosphere in the colleges, especially is this noticeable in respect to medical schools.

5. The most effective means of promoting Bible study has been the increased use of Sunday Text books, coupled with the development of Leaders' Study Classes carried on in conjunction with the Study Circles. The Summer Conferences have had an important influence in this direction by providing demonstrations of the use of the best methods as well as by influencing delegates to undertake the true place of the Bible in national and personal life. Personal work has driven many students to a deeper study of the Bible for purposes of inspiration and help in their work. The total members of Study Circles is this year 1444. Accurate returns are not available for the larger form of classes held in secondary schools.

6. Many facts might be quoted to show the development of missionary interest in our Movement. Most of these might be explained in light of the development which took place at the Summer Conference in January, 1909, when the Claim of the Student Volunteer Movement was set free for a year's work in the colleges of Australasia before going out to the foreign mission field. Not only do numbers express a growing missionary interest, but the spirit which one finds in the colleges is a great help to the missionary enterprise generally indicates a great advance. The number of Student Volunteers entered during the past year constitutes a record and stands at forty-one, which is forty per cent higher than that of any other year. Eight Volunteers have gone to the foreign field during the period under review. The number of members of the Movement engaged in Mission Study is 327, the forty per cent of membership standard set up at the beginning of the year being realized in some Unions. One interesting and important development has been the personal connection of Student Volunteers with the work of the Laymen's Missionary Movement. One of the chief features of the deputation work of this Movement has been

## Reports of Student Movements.

the Student Volunteer meetings, held in important centres throughout certain parts of the country. These meetings took the form of an appeal on behalf of world evangelization to the business men of the Church. The results have had a far-reaching influence on the work of both Movements.

8. Special departments have been formed, or are in process of creation, for the work in theological colleges, and in secondary schools. The formation of the latter department is not yet concluded and therefore results cannot be spoken of. Of the former much is expected, especially in view of its recent decision to undertake an investigation into the great Home Mission problem of Australia—work in the Back-Blocks. The department has a membership of 240, distributed as follows: Victoria 120, New South Wales 70, New Zealand 50. It is expected that this department will exercise an important influence on the future history of the Church in Australasia.

9. The creation of the special department for work in secondary schools will give a larger impetus to work in this section of the Movement's responsibility. Unions already exist in several boys' schools and in a larger number of girls' schools. A recent investigation has revealed the fact that many other schools would welcome the formation of Unions. With the appointment of a special secretary for work in schools the present boundaries can be greatly extended. Important results arose from the holding of the Schoolgirls' Conference in New Zealand in May of this year, several new Unions being formed as a direct result, and the Bible study work in the schools of the Dominion being greatly helped. Four school camps have been held during the year as follows: Mount Martha, Vic., Girls' Camp, membership 40; Woodend, Vic., Girls' Camp, membership 20; Bulli, N.S.W., Girls' Camp, membership 33; Mona Vale, N.S.W., Boys' Camp, membership 40. The total membership of Unions in secondary schools is 1334.

10. The visit of Mr. Temple to the Universities of Adelaide, Melbourne, and Sydney as a representative of the World's Student Christian Federation is the most important event to chronicle this year. The impetus given the work of the Movement, particularly along the lines of Social Service, the study of Christian apologetics, and deepening of the devotional spirit cannot be estimated. Students who had stood away from the Union were reached, professors who were antagonistic changed their attitude at least to one of sympathy, and men and women both within and without the Movement received a deepened sense of the reality and rationality of the Christian life. Conservation of the results is taking the form of the promotion of prayer groups, social study, and the study of Christian apologetics.

The unofficial linking up of the Student Volunteer Movement with the Laymen's Missionary Movement has already been mentioned. Not only have Student Volunteers helped in deputation work but the secretaries of the Student Movement have been able to do much



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in helping the Laymen's Movement as they have moved about the field. This has resulted in the men of the Church getting a much clearer conception of what the Student Movement is and has rendered it much easier to approach them when their support and interest have been desired. The Student Movement has never been better known in Australasia and it is safe to say that its connection with the Laymen's Movement has had much to do with this.

11. Some of our most baffling problems are as follows: (a) the difficulty of getting students to realize the necessity for redemption by Christ; (b) the task of breaking down the atmosphere of secularity, which, though weakened, is still strong in the universities; (c) the spirit of indifference which has arisen and is promoted by the secular spirit of university life; (d) apathy regarding the claims of Social Service; (e) lack of the prayer spirit in the life of the Union as a whole.

STANLEY S. ADDISON,  
General Secretary.

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THE Student Christian Movement of Great Britain and Ireland has three departments, viz., the General College Department, the Theological College Department, and the Student Volunteer Missionary Union. Each department has its own Executive. The general office of the Movement is at 93 Chancery Lane, London, W.C.

1. The total number of separate student organizations affiliated to our Movement is 212. This number is made up of 66 Unions in men's colleges, 85 Unions in women's colleges, and 61 associated theological colleges. The total membership of the Christian Unions in both men's and women's colleges is 5809. To this number should be added the number of students in associated theological colleges, statistics as to this are not available. The number of members of the Student Volunteer Missionary Union is 3580.

2. The following new books have been published during the period: *Studies on the Holy Spirit* by R. P. Wilder, *Christian Discipleship and Social Life* by H. F. Houlder, *The Reproach of Islam* by W. H. T. Cantaner, *The Decisive Hour of Christian Missions* by John R. Mott, *Social Reclamation* by Malcolm Spencer, *Personal Economy and Social Reform* by H. W. Woolf, and the following pamphlets: *The Paraphrase Method of Bible Study*, *The Leadership of Bible Classes* by Tinsington Fallow, *Devotion and the Mission of God*, by J. A. Howell, *Mission*

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*World Movements : God's Challenge to the Church* by John R. Mott, *Christ and Modern India* by S. K. Rudra, *The Short Service Scheme*, *The Missionary Study Circle*, "Suggestions to Leaders," and "Outline Programmes," for circles studying *The Reproach of Islam, Discipleship and the Social Problem*, "Suggestions to Leaders" and "Outline Programmes" for circles studying *Social Reclamation, The Student Christian Movement and the Theological Colleges* by Martyn Trafford ; a *Terminal Intercession Paper*, and a series of pamphlets on Christian Union organization. The following previously published text-books and pamphlets have been reprinted : *Social Degradation* (two editions), *The Fight for Character, Jesus Christ a Reality, The Urgency and Crisis in the Far East, Studies in the Parables of Christ, Prayer and the Divine Source of Power, Studies in the Epistle to the Ephesians*

THE STUDENT MOVEMENT published monthly from October to June now has a circulation of 3500 per month. Special local supplements are published by Oxford, London, Edinburgh, Glasgow, Wales, the Art Students' Christian Union, and the Baptist Students' Fraternal Union

3. The following conferences have been held : (a) A special gathering for intercession attended by one hundred delegates was convened at Matlock shortly after Easter, 1909, to consider the duty of the Student Movement in relation to the Social Problem. The leaders, equally with the rank and file, came without any intention or policy except to wait upon God and learn His will. The result was a concentration of thought upon the connection of the Social Problem with defective personal behaviour in common relationships, so universal and so unchallenged as to colour the whole texture of society and render the standard of Christian conduct generally ineffective to meet the problems of the day. With this thought came a new dedication to the discovery of a more genuine discipleship of Jesus Christ. The message of the Conference is given in the pamphlet *Discipleship and the Social Problem—A New Call to the Student Christian Movement*. (b) A Conference of Officers of Christian Unions was held at Baslow in Derbyshire, July 20-22, 1909. This was followed by the annual Summer Conference at which 1278 students and visitors were present. This Conference lasted for eight days and was remarkable for the number of visitors representing Student Movements in other countries who had been delegates to the Conference of the Federation at Oxford, July 15-19, 1909. (c) The great increase in numbers wishing to attend the annual Summer Conference of 1910 led to the division of the Conference into three parts. The first was held from July 11th to 18th, and attended by 626 students and visitors, the second (confined to Christian Union officers) was held from July 18th to 23rd, and attended by 346 students and visitors, and the third was held from July 23rd to 29th and attended by 655 students and visitors. All three Conferences were held at Baslow in Derbyshire.

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4. It is very difficult to make any generalization in answer to the question as to the fruitfulness of our Movement in influencing students to become avowed disciples of Christ, because of the varying conditions in different parts of our field and because of the fluctuating state of a large number of individual Unions from time to time. Some years one group of Unions, some years another group of Unions seem to be fruitful. There has, however, been no spiritual awakening on a large scale in any part of our field. Progress has been made, but it has been along the line of the steady but slow widening of the area of our influence. We believe that a large number of students are held to their Christian profession and strengthened in it by the work of the Movement. This is probably its greatest achievement in this direction. On the other hand, we believe that a good deal of quiet personal work has been done, and that an ever-increasing number of students are seeking to lead their fellow students to the knowledge of Christ. An increasing amount of evangelistic work is done in connection with our Bible Circles, but perhaps the biggest factor of all has been the great extension of our Summer Conferences during the last few years. A large number of students not definitely committed to the Christian position are now brought by their fellow students to these Conferences, and the evangelistic results are not small. While a certain number of Missions have been tried and a considerable number of single evangelistic addresses delivered during the past year, our experience of this type of work is not very satisfactory. We have not been able to discover any speakers in this country who attract a large number of students other than those definitely Christian. We believe, however, that the spiritual tide is rising. One indication of this is the marked interest shewn in Christian doctrine and apologetics. This matter is receiving considerable attention at present in our Movement. The demand for apologetic addresses is considerable and apologetic circles have been started in some places with good results.

In response to the request to compare the period under review with 1908, our general impression is that the year under review was the more satisfactory of the two taking our Movement as a whole, although Mr. Mott's Missions in 1908 made it a marked year in some places. In several centres we are reaping still the fruits of his work.

5. We are not able to report any advance in the practical work of our Bible Study Department. On the contrary, there has been a slight falling off for several years past in the number of those attending Bible Circles. This has been due to the fact that many students find the assumptions made by the Bible a great difficulty, it seems to them dull and tedious to read, and does not meet their needs. They claim that they need apologetic help rather than Bible study and a considerable number who, in the earlier days, would have joined a Bible Circle, now prefer to associate themselves with some other activity. The matter has received the earnest attention of the leaders of the

## Reports of Student Movements.

Movement and a special Bible Study Committee has been formed to advise the Executive as regards this department. This Committee has been in existence for a year, and already the fruits of its work are seen. At the Summer Conference this year more attention than in any previous year was given to Bible study and the training of Bible study leaders. Also renewed attention has been given to the subject of text-books. There is no weakening of conviction on the part of the leaders of our Movement that its Bible study work is vital to its life, and we hope that by improving our text-books, by taking steps to train Bible Circle leaders, and by meeting the demand for help along apologetic and doctrinal lines we shall renew and strengthen the Bible study work of our Movement. When a suitable man can be found we hope to appoint a special Bible study secretary. The total number of students in Bible Circles is 4200.

6. One of the departments of our Movement is the Student Volunteer Missionary Union, which has a membership of 3580. For the past few years the average number of students joining the Union has not altered. We are able to report neither an increase nor a decrease. In view of the ever-increasing demand for missionaries, this matter has been the cause of earnest thought and prayer on the part of the Student Volunteer Executive who are working and praying with the hope of seeing a considerable increase in the number of students volunteering. We believe that the missionary interest throughout the Movement is decidedly on the increase, and we are able to report an increase in the number of students studying missions. There has been a marked increase in the number studying in theological colleges, and on all sides there is testimony as to the improvement in the quality of the study done.

An increasing number of students are taking part in the Student Missionary Campaign among the Churches during vacation period. This work has developed in a marked way in Scotland, and in connection with Oxford and Cambridge, and the English Free Church theological colleges.

The World Missionary Conference held in Edinburgh, June, 1910, was watched with great interest throughout our Movement, the Conference *News Sheet* being widely circulated among students. A considerable number of members of the Movement were able to participate to some extent in the Conference through our Movement being allotted a number of places at the Synod Hall meetings, and also through the fact that the majority of stewards were provided by our Movement.

7. Last year at our annual business meeting a special committee of the Movement was formed entitled "The Social Service Committee," its object being to consider the relation of the Movement to social problems and to act as an advisory committee on these questions to both the Theological and College Departments, and the General College Department of our Movement. There are no special developments

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to report as the Committee has spent the year in surveying its field of work and laying down a policy. Great pains have been taken in the statement of the aim of this department of work, and the result is a simple three-fold phrase which is already beginning to prove its value as a focus for the new corporate aspiration of the Movement. The aim has been stated as: To call the colleges to the study of the will of God for modern life, to the hope of the redemption of society, and to the discipleship of Jesus Christ in every department of conduct. Although there have been no special developments to report, there has been some increase in the number of students in social study bands and increased attention has been given to social problems through means of addresses delivered in connection with Christian Unions all over the country. Our whole college field is interested in the Social Problem and questions connected with it are vigorously discussed. The Conference on Social Problems noted above as having been held at Matlock, Easter 1909, has made a profound impression upon the leadership of the Movement. The call to discipleship in the light of the Social Problem which was there realized by our Movement is generally regarded as having marked an epoch in its history.

8. There is a special department in our Movement for theological students, the Theological College Department, which has an Executive of its own. This department is parallel to the General College Department, which controls the work in non-theological colleges, and the Student Volunteer Missionary Union, which controls the missionary interests of our Movement. The Theological College Department has its own travelling secretary. The chief thing that calls for mention is the excellent mail by the Executive of organizing Retreats for theological students. These are studying the things of God for ten days drawn from different theological colleges both Anglican and Nonconformist, meeting together for three or four days in the country for the purpose of prayer and meditation regarding subjects which mutually concern them in preparing for the Christian Ministry. Live social retreats have been held, attended by about forty men, representing some twenty-five different colleges. The opportunity afforded of exchanging ideas and discussing ideals and the intimate personal contact which such a gathering made possible will, we believe, prove of the highest value to men preparing for the Ministry, and will probably have no small bearing in the near future on the problem of unity. We regard this as one of the most important developments that has taken place in connection with our Theological Department for some years past.

We have also a special Committee to look after the interests of fine art and music students.

9. We do not carry on any work among schoolboys and schoolgirls. All such work is carried on in Great Britain and Ireland under the auspices of three other organizations. A good deal of valuable work is done, and although the work has no connection with our Movement, most of the workers in it are our own members.



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10. We have for some time felt the need of a permanent site for our Summer Conferences, and with this end in view have taken the initiative in promoting a limited liability company, entitled First Conference Estate Limited. This Company has been duly formed and registered with a capital of £30,000, and hopes shortly to be in a position to equip a permanent site for conferences for the benefit of our Movement and similar organizations. The Student Movement holds 500 management shares in the Company, and has the right to nominate two-fifths of the Board of Directors.

It has been decided by the Student Volunteer Missionary Union to hold a Conference in January, 1912. This will be in the succession of the quadrennial conferences which have been held by the Union since its foundation. The important decision, however, has been reached that the Conference shall deal with the need of the world at home and abroad. This will be the first time our Movement has held a Conference on these lines.

An important development, and one which has already had far-reaching results, has been the formation of Intercollegiate Christian Unions in Wales and in Ireland. In each of these countries the Christian Unions affiliated to our Movement have formed a national Intercollegiate Union, and have appointed a Committee, the work of which is to sketch a policy for the national work, and to advise the central Committee of the Movement in the work of administering this policy. The General Committee of the Movement has appointed, on the nomination of each of these Committees, a Welshman and an Irishman as Secretaries of their respective national Committees, with a seat on the Executive of the Movement. This action has already resulted in a great strengthening of the work in both these countries, and is full of rich promise for the future.

11. We need prayer that leaders may be raised up for our Movement; we find it very difficult to secure a sufficient number of suitable men and women for the leadership of the Movement as a whole and for the leadership of Christian Union work in the colleges; for deeper understanding of the nature of Christ's call which would lead men to regard missionary work in an altogether new light and would result in a large increase of Volunteers; for guidance in the working out of our social message; for guidance in view of the prevailing theological unrest that all the apologetic work and doctrinal teaching given through our Movement may build men up in the faith.

T. TATLOW.  
M. S. LAWSON.  
R. L. PELLY.  
C. K. WILLIAMS.  
W. PATON.

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## China and Korea.

### REPORT OF THE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA AND KOREA

1. There are at present 93 student Associations. In the spring of 1910, 70 of these reported 4459 members, a gain of 452 over last year.

2. The period under review has been one of unprecedented literary activity. Under the supervision of Mr. Zia, Mr. Woo, and Mr. Yie, our editorial secretaries, the following new books and pamphlets have been prepared and issued: *Suggestions for Leaders of Bible Classes* by Arthur Rugh and Cio Lik Daik (two editions), *Suggestions for Leaders of Bible Classes* (English) by Arthur Rugh (two editions), *Bible Study Policy for a Student Association*, *Report of the Kiangnan Conference, 1909*, *The Association Hymnal*, revised and enlarged, *Studies in the Life of Jesus* by W. H. Sallmon, *Outline Studies in Biblical Facts and History* by DePuy and Travis, translated by T. H. Kaung, *Harmony of Samuel, Kings, and Chronicles* by W. D. Crockett, translated by the Rev. G. A. Clayton, *Topical Bible Studies on Prayer* by R. A. Torrey, *Consumption, Its Nature, Prevention, and Cure* by H. L. Zia, *Arnold's Chart of Paul's Journeys* by P. S. Yie, *The Changed Life* by Henry Drummond, *Yours* by F. B. Hoagland, *The Temptations of Students and the Power of Christ* by J. R. Mott, *Alone with God and How May Jesus Christ be made Real* by J. R. Mott, *The Story of Paul's Life* by E. I. Bosworth, *The God-planned Life* by J. H. McConkey, *The Life Story of Jesus* by C. S. Beardsley, *How to Make the Bible Read and Heard on Prayer* by Henry Churchill King, *Stories for Young People* by H. L. Zia, two *Annual Reports of the General Committee* for 1908 and 1909; Catalogues of Publications by the General Committee.

In addition to the above, new editions have been required of the following: *The Bible Study Department of a Student Association*, *The President of a Student Association*, *The Religious Meetings of a Student Association*, *Studies in Gospel History*, *Studies in Apostolic History*, *Studies in the Acts and Epistles* (two editions), *Studies in the Teachings of Jesus and His Apostles*, *Daily Studies in Mark* (two editions of 2000 each), *Some Essentials to Spiritual Growth*, *More Lines in the Bible*, *Chart of Christ's Life*, *The Secret Power of Life* (two editions), *The Morning Watch* (two editions), *Fundamental Principles of the Christian Life*, *A Crisis in Japan*, *On Physical Culture*, *Bible Study for Personal Spiritual Growth*, *On Habit Stones from the Brook*, *Personal Work*, *Yours*, *Pioneers of the Cross*, *Stories for Young People*. Of the above new books and new editions 84,050 copies were printed.

The Chinese edition of CHINA'S YOUNG MEN, edited by Mr. H. L. Zia and Mr. Y. K. Woo, has increased its paid subscription list from 3552 to 6528 and goes into every province of the Empire. The English

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edition with a subscription list of over 1200 is ably edited by Mr. Fong F. Sec, M.A. The sales of literature during the period under review have reached a total of 31,390 copies.

3. The following Student Conferences have been conducted, with the number of delegates indicated :—

	1909	
Yangtze Valley Student Conference	February	80
North China Conference (Tungchow)	June	145
Kiangnan Conference (Putu)	July	88
Swatow Conference	August	—
Chinese Students in America (Hamilton N.Y.)	"	45
Fukien Conference (Foochow)	September	107
Shantung Conference (Tsingchowfu)	"	43
Total for 1909		508
	1910	
South China Conference (Canton)	February	57
North China Conference (Tungchow)	June	196
Yangtze Valley Conference (Kuling)	July	122
Kiangnan Conference (Shanghai)	"	78
Korean Conference	"	—
Chinese Students in Japan (Hayama)	"	27
Swatow Conference	August	46
Shantung Conference (Weihhsien)	September	35
Chinese Students in America (Hartford, Conn.)	August	99
" " " " (Evanston, Ill.)		70
" " " " (Berkeley, Cal.)		50
Total for 1910		780

4 The number of additions to the Church reported by the Associations is 304, or 45 more than the previous year

5 The number of Bible classes has increased from 229 to 372. The enrolment in these classes was 2732 and the average weekly attendance 1806 as compared with 2105 and 1575 for the preceding year. The most effective means of promoting Bible study have been : the Student Conferences, in all of which Bible study and its importance have been stressed more than any other subject ; the visits of the travelling secretaries and deputation men ; the emphasis upon this subject in our official organ, CHINA'S YOUNG MEN, and in other literature ; personal correspondence.

6. The number of men sent out each week in evangelistic bands increased from 456 to 542.

## China and Korea.

A Chinese Student Volunteer Movement for the Ministry was launched at the North China Student Conference at Tungchow in June, 1910. This was made possible by the volunteering of more than three hundred men in the colleges in Shantung and Chihli provinces. The Rev. Ding Li Mei, who has been the leader in this movement, has been secured as a travelling secretary to sound the call to volunteer to students throughout China. He has already begun this work. Four hundred and thirteen undergraduate students are reported as expecting to enter the Ministry. Text-books for the study of Missions were issued two years ago; additional books are now in preparation and are nearly ready for the press.

Many of the Associations have evangelistic bands which evangelize the neighbouring towns and villages, and some send out large bands in the summer vacation. Five hundred and fifty-two students are reported as engaged in such work. One Association of twenty members in Swatow has undertaken the evangelization of a town of ten thousand inhabitants which is at present without a Christian. The Association in the University of Nanking has maintained regular services in a street chapel and ten additions to the Church have resulted.

7. Night schools and educational classes for those unable to attend school regularly have been maintained by several Associations. In some cases the Association members do the teaching, and in others they employ teachers. Boone University members have established and maintain two large schools preparatory to the University.

8. There are Associations in the medical and theological colleges.

9. There are no Associations for schoolboys or schoolgirls.

10. All the facts given above apply to the Christian colleges and schools. A notable feature of the year's work has been the establishment of a Chinese Students' Christian Association in North America, with a salaried travelling secretary and regularly organized Student Conferences. The membership of this Association is over 100. During the conference in August, 1910, at Hartford, Connecticut, seven students declared their intention of beginning the Christian life.

A field many times as large is the government and gentry institutions, of which there are hundreds in existence with tens of thousands of students. Every provincial capital has a full complement of arts, normal, law, military, and technological colleges. Several of the commercial centres which are not capitals have also institutions of importance. In some of these centres active evangelistic and educational work is being carried on by representatives of our Young Men's Christian Associations. During the past year it has been found possible to conduct aggressive evangelistic meetings for these students in several of the cities. There are only two small Associations in government schools, because most of them have no Christian students. This government school field has been committed to the care of the Young

## Reports of Student Movements.

Men's Christian Associations by the Centenary Conference in Shanghai in 1907. The only limitations to the work lie in the number of workers.

One of the most important factors in the work for government students has been the Association Teachers' Movement. The schools have applied to the Association for foreign teachers and we have now placed some forty British and American teachers in these institutions whose work is very effective in our campaign.

11. The most difficult problems for which we need help through prayer are, the securing of well-qualified leaders for the Bible classes, the better planning of the religious meetings, and the securing of more Chinese travelling secretaries

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*Student Secretary*

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## Belgium, the Netherlands, and Switzerland.

THE Student Movements of these countries are together represented by two persons on the General Committee of the Federation. The names of the three Movements thus affiliated are: L'Association Belge d'Etudiants Chrétiens, Nederlandsche Christen-Studenten Vereeniging, and L'Association Chrétienne Suisse d'Etudiants. Because of the differences in language, the work in Switzerland is carried on in two divisions, one for French-speaking students and one for German-speaking students.

### I. REPORT OF THE BELGIAN STUDENTS' CHRISTIAN UNION.

1. There are three organizations of students belonging to our Movement, one in Brussels, one in Ghent, and one in Liège. The total number of members of all these organizations is about twenty university students and graduates.

2. A pamphlet entitled *Notre responsabilité envers les indigènes du Congo belge*, by H. Anet, and leaflets designed to inform people regarding our Conferences and meetings, have been published during the period. The following Conferences have been held: In Liège a Conference of about twenty was held early in April, 1909, with friends from Brussels, Ghent, Mons, France, and Holland, together with those of Liège. On October 31 and November 1 of the same year another Conference was held in Brussels with fifteen in attendance. In March, 1910, another Conference was held in Ghent with an attendance of about twenty. These numbers include only students or those who have been students, though other friends have been invited to public meetings and Conferences.



## The Netherlands.

4. In Liège one student has been baptized. He has been brought into the Church after having attended the meetings for students held by Mr. Rambaud. The period under review showed greater interest in personal Christian life than the preceding period.

5. The study of the Bible has been most serious in Ghent where all students belonging to the Association have regular meetings for Bible study. They used different text-books, such as, *Helps to the Study of the Bible* and *The Epistle to the Hebrews* by Dr. Hodgkin. In Brussels the subjects are varied, but always religious, social or philosophical. Bible lectures and prayer are features of each meeting, but there is not very much real Bible study. In Liège at the beginning of 1909 much time was given to the lectures of Mr. Rambaud. Between September 1909 and September 1910 in Liège there was also considerable discussion of missionary topics.

6. At the Conference in Liège we had an address concerning the Belgian Congo, which we have since reprinted. In Ghent regular missionary study meetings are held by the members of the Association. Brussels had during the last winter an address on missions, given by Baron de Béthune, who was formerly a Roman Catholic monk and has for several years been a member of one of our Protestant churches. There is no student movement in Belgium corresponding to the Student Volunteer Movement.

7. As members of our Movement, we are not enlisted in social service.

8. We have no special departments for classes of students.

9. We have a special Association for schoolboys at Ghent. In Brussels schoolboys meet together with students, but they have a special secretary. The first camp for schoolboys, conducted under the auspices of our Movement, was held near Spa, August 14, 1909, with nine boys and four officers in attendance. The second camp, with six boys and four officers, was held at the same place, August 1-4, 1910.

11. We desire prayer for more consecration of our members for God's service and for changing the indifference of our fellow students.

AUGUST CHARLIER, *Secretary*.

42, Avenue Legrand, Brussels, Belgium

## II. REPORT OF THE DUTCH STUDENTS' CHRISTIAN UNION.

1. The Nederlandsche Christen Studenten Vereeniging has nine local Unions in the different universities and colleges. The membership numbers now 413, of whom 26 are women.

2. Our Movement issues regularly our students' weekly *ELIHET*. In December the *Year Book* was again published. The Student Missionary Union edited a handbook for missionary study *Hedendaagsche Zending in onze Oost* (*Present Day Missions in Our East*).

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*Colonies*). This was the first book of its kind in our country and proved a great success.

3. We held, during this period, four Conferences: (a) the Winter Conference at Utrecht, January 18 and 19, 1909, attended by Mr. Mott and over 100 delegates. (b) The Summer Conference at Hattem, July 12-17, 1909, with 140 delegates. (c) the Winter Conference at Wageningen, February 14 and 15, 1910, with 60 delegates; (d) the Summer Conference at Nunspeet, July 11-16, 1910, with over 200 delegates.

4. Our Movement and especially our Conferences and Committees bring together Christian students of different denominations, who would otherwise have been separated by ecclesiastical prejudices, and thereby does much for the unification of the Christian forces. Evangelistic work, however, is the weakest side of our Movement.

5. Our Bible Circle work is not strong. Especially there are very few non-members of our Movement in Bible Circles. We are still hoping to issue a Dutch handbook for Bible study. At present there are about 25 Bible Circles with 130 members.

6. The interest in missions is increasing in our Movement, especially through the activity of the Student Missionary Union, all of whose members are also members of our Movement. A part of our Conference is always devoted to missionary subjects. Also there are several mission study circles. We do not have a special missionary conference, but this year there was for the first time in our country a missionary summer school with over 150 delegates, organized by the newly-formed Mission Study Council, of which the Secretary of the Student Missionary Union, Mr. J. W. Gunning, is Secretary.

7. Our Movement as such does hardly anything to encourage the study of social problems or to enlist members in Christian social service. Only in Utrecht are there regular social lectures given by one of the ministers. Also a few of our members are engaged in practical social work.

8. In our Movement there are no special departments for separate classes of students; but at our Summer Conference there are sectional meetings for students of different faculties.

9. During the summer there are regularly two boys' camps and one girls' summer club, organized by a student committee of our Movement. They aggregate about 40 students, 130 boys, and 40 girls. During the year there were amongst these nine Bible Circles with sixty members. At Christmas and Easter there are reunions of officers and boys or girls.

11. There ought to be more zeal for missionary work. Individually as well as a Movement we must do far more to be a testimony to Christ in our student world.

Catharijnesingel 27 Bis, Utrecht.

A. HIJMANS,  
General Secretary.

## Switzerland.

### III. REPORTS OF THE STUDENT MOVEMENT OF SWITZERLAND

#### A. French Switzerland.

1. We have three separate student organizations in French Switzerland, Geneva, Lausanne, and Neuchâtel. The Roman Catholic university of Fribourg (more than 600 students), where both French and German are spoken, is at present untouched by our Movement. In the three French-speaking universities of Switzerland, there are more than 3000 students, of whom fully three-fourths are foreigners; while the proportion of women students is from thirty to forty per cent., not more than one-tenth of them are Swiss. We have no separate organization for women students; men and women work together in the Association.

According to statistics, the membership of our Association is approximately seventy, but the number of students taking part in the work is much larger. This is explained by the fact that it is only since April, 1910, that we have instituted, or rather re-instituted, a regular membership.

2. About 800 copies of the report of the Sainte-Croix Conference of 1909 have been sold. This report contains papers: "The Characteristics of a Prophet," by Pastor Breitenstein; "The Reality of the Invisible," by Dr. Perriraz; and "Art from the Point of View of a Believer" by the painter, Paul Robert. This last paper has also been published separately. A translation of one of Dr. Winkler's pamphlets was edited by the newly founded Swiss Student Missionary Union; it is entitled: *Modern Methods of Studying the History of Religions: Shall these be applied to Missionary Effort?*

3. Three Student Conferences have been held. At la Sarraz in April, 1910, there were twenty-two delegates. This two days' conference is intended to be more especially for workers, and it is interesting to notice that in March, 1910, the attendance had increased to ninety-four, the representation being as follows: Men students, fifty-two (including thirteen gymnasium boys, who were for the first time invited to our Conference); women students, thirty; professors, pastors, missionaries and friends, twelve. After this Conference, a day was given to the consideration of the purpose and work of the Swiss Student Missionary Union. At these conferences, Mr. Winder was the chief speaker. The General Conference at Ste. Croix, October, 1910, had an attendance of eighty, the student representation being forty-two men and twelve women.

4. The period covered by this report has certainly been one of the best and most hopeful in the history of our Movement. It marks a definite progress, which is extensive as well as intensive. For several years there has been an almost complete absence of organization in our Movement. This was due to a misconception, a fear of activity, which must not be altogether regarded as a sign of inactivity. Never-

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theless, in spite of some serious and interesting efforts, this previous period was one of spiritual depression. From the reports sent by our leaders to the Federation, we can see that they were conscious of a certain dissatisfaction in the work of the Association. Some of them were led to this conclusion : the Association does not realize its responsibilities ; it is not seizing its unique opportunity of spreading the Gospel of Jesus Christ.

Since the Oxford Conference and our own Conference at Ste. Croix in October, 1909, a marked change can be seen both in point of view and in methods of work. It is only since that we can say that our Association has adopted an aggressive policy.

In order to meet the need of more cohesion, more definiteness, the Committee of the Association drafted its statutes, which were unanimously adopted at la Sarraz at the end of March, 1910. A constitution was also drawn up and adopted three months later. At the same time the local Associations widened their spheres of activity. Groups for Bible, missionary, and philosophic study, conferences, university services, social gatherings, Christmas fêtes, information bureaux, rooms for the use of students, a rowing club inaugurated in one town : these are the expression of a new life. Before this time our efforts had been chiefly confined to Swiss students, and the vast number of foreign students were practically untouched. To-day, our Association is grappling seriously with this problem. We owe our thanks to Miss Clark for her help, and to the Federation for sending her to us. In our Conferences and in general work there can be noticed a larger proportion of foreign students. For example, in Geneva, one committee of women students numbering eight represents seven different nationalities (the two who are of the same country are Bulgarians, not Swiss).

From individual testimony, we can say that there has been a deepening of spiritual life among those who are Christians, and that among our comrades, there are some who have been brought face to face with Christ through the work of the Association, and have decided to consecrate their lives to His service.

5. For years we had not had any Bible circles. In the summer term of 1909, a Bible group with an attendance of about twenty was started in Geneva. It proved successful and the next winter Geneva had three Bible circles ; two for men and women students, the third especially for foreign women students, the total membership being thirty-four. In the same academic year, Lausanne had two Bible classes, with an attendance of about twenty-five. At first, we worked without outlines for study ; then the leader of the circle, or a commission of students worked out the outline to be used in the meetings. Sometimes we used the outlines of the Young Men's Christian Association. Although Neuchâtel had no regular Bible group, the Association devoted time once a month to the study of Biblical topics, such as prayer.

## Switzerland.

As a fact showing our sense of the need of developing Bible study, let me say that one of the papers which was discussed at our Spring Conference in 1909, was entitled, "What Place has the Study of the Bible in My Life?"

6. The most important fact of the period was the foundation of the Swiss Student Missionary Union, numbering thirty-one members, all of whom except two belong to French Switzerland. A missionary study circle was started in Geneva early in the year 1909, and has continued ever since. As many as thirty-six students have taken part in the circle, only one-third of them being Student Volunteers. In Lausanne and Neuchâtel, missionary topics have been discussed at some of the meetings of the Association. In these two towns, many of the students are connected with Young People's Missionary Societies. We have already mentioned the missionary conference at la Sarraz in 1910. Here a Student Volunteer spoke on the missionary call and Mr. Wilder on the missionary's personal preparation. We are in great need of missionary text-books.

7. As the work on behalf of students absorbs most of the time of the members of the Association, we have not been able to enlist the Association as a whole either in social study or in social service. But the problem has been and is still considered by our leaders, and we have had now and then social papers read and discussed in our meetings. Some of our members did also some kind of social work, but only as individuals and not as representatives of the Association. In June, 1910 our president went as a delegate to the International Conference of Social Christianity at Besançon.

8. We can only mention the work done in Lausanne and Neuchâtel on behalf of normal school students, which although only a beginning is full of promise. Neuchâtel made also an effort to begin work in the Commercial School where there are about 800 students. Most of these are foreigners, a great proportion South Americans, but we can in no way speak of this work as being definitely organized.

9. The groups of gymnasium boys in Geneva, Lausanne, and Neuchâtel have no regular membership, and it must be said that a regular Association among boys would not be allowed everywhere. Nevertheless, about seventy boys in French Switzerland meet together with students to study and discuss religious and moral questions. It is interesting to notice that the Dean of the Faculty of Arts in one university, rendered a valuable testimony to the work done by our Association on behalf of gymnasium boys.

An attempt was made to reach in the same way girls studying in the higher institutions of learning at Lausanne. This work unfortunately could not be continued for want of qualified leaders. There exists in Geneva a Christian society among secondary and normal school girls, and although we have no official connection, friendly relations exist between our two Associations.



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A day's conference for gymnasium boys is held each Spring, the average attendance being about fifty. The boys' camp held at Chanivaz (Lake Léman) in August, numbered in 1909 thirty-four boys and six officers; in 1910, fifty-five boys and nine officers. The first school-girls' camp was held at Montricher, in the Jura, in August, 1909, with six girls and six officers; in 1910, the camp numbered twenty-one girls and nine seniors.

10. Efforts have been made to rouse the interest of the Christian people in our land in the work of the Association and of the Federation, and these have not been without success. In some centres the university authorities have shown a practical sympathy. At Neuchâtel they pay the expenses of a students' information bureau. In Lausanne, the Committee of Patronage has helped us in the same way.

11. The problems of our Movement are threefold: (1) The tremendous proportion of foreign students. More than thirty nationalities are represented among us. In Geneva the percentage of foreign students is eighty-three, in Lausanne about sixty. These students are here for three, four, or five years; we must do our utmost to bring them into contact with Jesus Christ. (2) A lack of workers, especially among women students. There are Christians in the university who are not members of the Association. We need them all. (3) Our Association needs a clearer vision of the dignity, the magnitude, and the meaning of its task. Each one of our members must be a missionary in the fullest sense of the word. It is only by a boundless faith in God and man, by daily lives of consecrated service that we can hope to cope with the work which God has given us.

For these things we ask the prayers of the Federation.

R. N. E. WARNERY.

Lausanne.

### *B. German Switzerland*

1. Our Movement consists of three groups. We have no regular membership.

2. During the period, we have published the reports of our two last Annual Conferences.

3. Our two Annual Conferences at Aarau were attended by 113 and 142 delegates; the last number includes the first six women-students which have ever attended our Conferences.

4. We are still in a critical stage. The number of students at our Conferences has been greater than other years; but our local groups are not what they should be. Some sense of responsibility for the many foreign students in our country is an encouraging feature.

5. We have not had any regular Bible class system. In one group the lives of eminent Christians have been studied, in the others different

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professors and clergymen introduced free discussions on varying Biblical subjects

6. Missionary interest has scarcely made any progress since the last report. No regular mission study has been organized, but only separate lectures. One of our members has sailed for India. Our group of the Swiss Volunteer Union has four members. A circulating library is appreciated by a growing number of readers.

7. Some lectures on social questions have been delivered

8. At Berne, some work for the foreign students has been tried in 1910.

9. Because of the lack of leaders, we have had no boys' camp the last two years. Some of our leaders are connected with the Young People's Missionary Union. Our Movement has no special department for schoolboys.

11. We have no "movement" at all. We greatly lack earnest and able leaders; our local groups should be better organized; our Christian students should live in closer union to Jesus Christ and feel more of their responsibility towards their fellow students, specially the numerous foreigners

P. DE BENOIT,

Chairman

Laupenstr. 45, Berne.

## France and Italy.

The Student Movements of France and Italy are represented by two members of the General Committee of the Federation, but each is entirely autonomous. The headquarters of the Student Movement of France is 40 Rue de Valenciennes, Paris, and of the Italian Movement, 43 Via Venti Settembre, Rome

### REPORT OF THE ITALIAN STUDENT MOVEMENT.

1. We have seven separate organizations: Turin (30 members), Torre Pellice (20), Parma (10), Ferrara (18), Rome (30), Santa Maria Capua Vetere (25), Naples (10). In groups connected with the Movement, but not yet organized, there are 120 members. Total 313.

2 J. W. Jerks' work *The Political and Social Significance of the Teaching of Jesus*, has been translated by the Naples organization and published by the Federation.

4. In 1908 several of our members still considered the Federation as a kind of intellectual society. All the members know now that we are a Christian Federation. Since this discovery a few have left us, but the rest love the Federation all the more and look unto Christ.

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5. Through our official periodical, *FEDE E VITA*, special subjects for Biblical studies have been regularly suggested. As a result our members search the Scriptures and the more they do so the more they enjoy and love this kind of study, which has been, for the majority of them, quite a new revelation. Naples (60), Santa Maria Capua Vetere (25), Florence (18), have regular evenings given to such studies.

9. Our members in Florence work in the Sunday schools (all our Sunday schools in Italy are Mission schools), give their help to the "popular mission" carried on in the slums of the town, and teach in the night schools for working men, started last year in connection with one of our Florentine churches.

10. Our periodical *FEDE E VITA* circulates largely among Roman Catholic students; it is greatly appreciated by them, and is an excellent means of spreading influence in the field.

11. We warmly desire the prayers of our fellow-workers, that our present organizations may, by the grace of God, grow in numbers and in power; that a deep conviction of sin and a clear vision of the Saviour may be granted, through the Holy Spirit, to all our Italian students; that our Protestant students in Italy may have their consciences awakened to the sense of the tremendous responsibility which is laid upon them in the present critical hour.

GIOV LUZZI

51 Via dei Serragli,  
Florence.

## Germany.

THE Student Movement in Germany consists of Die Deutsche Christliche Studenten-Vereinigung, Der Studentenbund für Mission, Der Altfreunde-Verband, and Die Deutsche Christliche Vereinigung Studierende Frauen. The headquarters of the Movement is Auguststr. 12, Berlin-Zehlendorf.

### I. REPORT OF THE GERMAN CHRISTIAN STUDENTS' ALLIANCE

1. There exist at present twenty-eight local Unions with about 600 members, *i.e.* regular attendants at the meetings.

2. Besides our paper *MITTEILUNGEN* (about 2500 copies monthly) and some special numbers of it there have been published: *Jesus und Paulus* and *Hat Jesus gelebt?* both by Professor Hanck (reprints from *MITTEILUNGEN*), *Bilder aus der Deutschen Christlichen Studenten-Vereinigung* by Dr. Niedermeyer, *Ratschlage für Kreisleiter*. The report of the Missionary Conference at Halle in 1909 has been published by the Student Volunteer Union. Other literature, such as the report of the Christian Conference at Freudenstadt (1910), has been published by other publishers.

## Germany.

3. The following conferences have been held: In the spring of 1909 a Missionary Conference at Halle with about 400 delegates; in the summer of 1909 a conference at Wernigerode, with about 180 delegates; in the spring of 1910 a Bible study conference at Barmen having 80 in attendance; later a conference at Freudenstadt, having 225; and in the summer a conference at Wernigerode, with 230. Preceding the spring and summer conferences there were held conferences for workers each year with an average attendance of about fifty men.

4. From the great desire for good literature, from the good attendance at evangelistic meetings, and from the number of students asking for interviews with the secretary or the speakers at the conferences, we may judge that our work was not without fruit.

5. Besides our regular Bible study meetings, which are more or less regularly attended by nearly all our members, the Bible study conference held, for the first time, in the spring of 1910 proved to be most effective in promoting the study of the Bible.

6. The Missionary Conference arranged in 1909 by our Student Volunteer Union (S.V.U.) had a greater attendance than any preceding Missionary Conference. From this time a wider circulation of missionary literature and more interest in the study of Missions could be observed. Some students entered the Volunteer Union.

7. The time has not come for our Movement to encourage and promote officially the study of social problems. Some of our members, however, are enlisted in special Christian social service.

8. Students of all classes belong to our Movement. There are no departments for special work.

9. The work among schoolboys is conducted by another organization. Nearly all the leaders of it belong to our Movement. There are about 125 Bible study circles among schoolboys with from 4000 to 5000 members. Perhaps one-third of these attended the many camps which were conducted in different parts of Germany during vacation time.

10. It will, perhaps, be of general interest to announce, that, beginning in October, 1910 there will be published under the auspices of our Alliance and under the editorship of our general secretary, Dr. Niederauer, a monthly paper which is intended not only for our members but for the academic world generally. Its full title will be: *Die Zukunft Akademische Monatsschrift zur Förderung einer deutschen christlichen Studentenbewegung.*

11. We are praying and ask others to pray with us, that we may be kept from doctrinal disputes and conventionalism, and that to us may be given more missionary spirit and more conversions of students.

THEOPHIL MANN.

Geschäftsstelle der D.C.S.V.,  
Auguststr. 12, Berlin-Zehlendorf.

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### II. REPORT OF THE WOMEN STUDENTS' CHRISTIAN UNION.

1. Eleven separate student organizations belong to our Movement. The total number of our active membership is sixty

2. Two pamphlets we have published during the period : *Glauben und Arbeiten* (for members), *Ein Wort über die D.C.V.S.F.* (to explain our aims and methods).

3. Our Conferences have been held August 3-5, 1909, as well as 1910, both at Wernigerode am Harz. In 1909 we had fourteen delegates, in 1910 we had twenty-eight delegates. Those delegates also attended the General German Christian Students' Conference, following directly after our own.

4. Several of our new members entered as avowed disciples of Jesus Christ. Those as well as the older leaders are doing evangelistic work among their fellow-students. The evangelistic power is God's greatest gift to our Movement. We know of some of our members who through the work have come to a full free life in Christ. Through God's grace most of us are growing spiritually; we feel His Spirit at work among us.

5. Many members of our Bible circles have adopted the Morning Watch. The great difficulty of bringing German women students to study the Bible together is being somewhat overcome by starting on term with the reading of some earnest Christian book (Hilty, Seeberg, Simsa). After that, the majority wishes to study the Bible itself. Besides the sixty members, some forty or fifty interested women students attend our Bible circles.

6. The earnest D.C.V.S.F. members have a warm love for missions. Seven of them have the purpose, if God permits, to become foreign missionaries; several others consider the question earnestly. In four organizations mission study is done, mostly together with men students. At our conference we give one evening for foreign missions. Our gymnasium girls' group study missions under the leadership (till January 1911) of one of our members. Lack of time is a great hindrance in this respect, but we must accuse ourselves of lack of interest too.

7. At our last two Conferences we had leaders of two German Women's Unions for Christian Social Service with us. At the last one, we gave one morning to discuss our social duties. As a result, two organizations have started a Social Study Circle; some members are helping in the evening teaching-courses, given by students to working-men and women.

8. Our work for art students has not made any real progress. A circle at Berlin worked well during three months, then stopped; at Munich the same thing happened. Only Stuttgart has a good work, though on a small scale. There is new hope for Berlin.

9. We have Bible circles for gymnasium and for seminary girls in eight places. We had two walking tours with them at Whitsuntide 1909 and one in 1910. The attendance was eight to twelve girls



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This is a very hopeful though very difficult field ; we work and expect for new developments and a better organization of that work as a whole. We confront here difficult problems

10. Our finances have been put on a firmer basis. Our friends have been organized in local circles of Christians who help spiritually and practically. Fourteen such Hulpbunde exist now with local memberships of ten to sixty. Each one has a lady as the centre who is the link between the D.C.V S.F. and the Hulpbund. We rejoice not only in the practical help of these and other friends God gave us, but we feel the power of their faithful prayers in our work

11. We have two things very much on our hearts : (a) Berlin with its about 1000 women students (among them many foreigners) and its crowds of art students is in dire need of a local secretary and a foyer. We have sought a secretary since May, 1910. Just now many Berlin students are willing to come, or show interest ; there is nobody to look after them. The small C U. has some splendid members, but they are overworked or untrained. This foyer should become the centre of the whole German work. (b) We begin to feel the influence of the different theological views among the Christian students. After earnest deliberations we facilitated the entrance for members, though keeping our old strong basis. We feel deeply the need of God's guidance to be able to combine real breadth with real depth. We know, the solution lies in becoming daily deeper rooted in Jesus Christ, our Lord.

HERMINE BAART DE LA FAÏLLE,

Auguststr. 12, Berlin-Zehlendorf.

Travelling Secretary.

## India and Ceylon.

THE Student Movement in the Indian Empire and Ceylon consists of the Student Young Men's Christian Association of India and Ceylon, with headquarters at 86 College Street, Calcutta, and the Student Young Women's Christian Association of India, Burma and Ceylon, with headquarters at 78 Hornby Road, Bombay.

### I. REPORT OF THE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION OF INDIA AND CEYLON.

1. There are twenty-eight student organizations belonging to our Movement. The total membership of these Associations is 2583. Six of these organizations admit men who are ex-students, and of the remainder all except six admit high school as well as college students. The total number of members who, according to the definition of the Federation, are student members, is 1188

2. The following is a list of the books published by us during the twenty-one months : *The College Saint Matthew* by J. N. Farquhar, M.A., a commentary for non-Christians, *Studies in the Book of Acts* by G. S. Eddy, *Epistles and Revelation* by G. S. Eddy, I and II

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*Corinthians* by L. P. Larsen (Reprint), *Studies in Acts* by G. S. Eddy (in Malayalam), *Studies in Acts* by G. S. Eddy (in Tamil, Reprint), *Studies in Acts* by G. S. Eddy (in Marathi), *Japan and India* by G. S. Eddy, *India and Missions* by V. S. Azariah (Reprint), *The Next Step* by Charles Edward Jefferson, *The Positive Life* by the Rev. D. J. Fleming, *A Spiritual Awakening* by Finney (Reprint), *The Choice of a Life Work*, *The Educative Attitude towards Life* by the Rev. D. J. Fleming.

We print 1700 copies of THE YOUNG MEN OF INDIA monthly, and 4300 of THE INQUIRER.

3. The following is a list of the Student Conferences held by our Movement with the number of delegates present. Unfortunately we are not able to give the exact number of "Student" delegates according to the Federation definition. Among the total number of delegates are college students, theological students, normal school students, and high school boys, but the leaders of the Conferences are not included in these numbers. The second column of figures gives strictly the number of those who are college students. Numbers 3 and 7 are attached to our Movement by very slender ties.

Name.	Place.	Total number of delegates.	College Students.
1909 :			
(1) Malabar ..	Calicut ..	27	23
(2) Madras ..	Pallaveram ..	100	85
(3) United Provinces	Unao ..	38	18
(4) Telugu ..	Guntur ..	110	6
(5) Bengal ..	Serampore ..	75	75
1910 :			
(6) Malabar ..	Calicut ..	35	25
(7) Punjab ..	Beas ..	30	30
(8) Travancore ..	Kottayam ..	94	3
(9) Madras ..	Pallaveram ..	109	89
		618	354

4. The period under review has not been remarkably fruitful in conversions, but it has been quite up to the average. Men are led to become avowed disciples of Christ, sometimes in the regular work of the school or college where they are studying, more often in the camps and conferences which we hold. When a student is baptized or definitely accepts Christ during the college term, it is usually impossible to decide whether his conversion is the result of the work of the Association or of the ordinary work of the college. Consequently it is impossible to represent this side of our work by means of statistics. A great many have been led to Christ during these last few weeks in the camps that have been held; but again it is impossible to give figures, for in none of these camps was any public profession asked for

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at any meeting; and thus the results cannot be tabulated. In future years we shall endeavour to be more precise. There can be no doubt that our student camps, when well organized and efficiently led by spiritual men, are the most powerful means we have for bringing Christian students to full decision for their Master. Eleven Associations report that their work has been fruitful in conversions, but no figures of any value have been given. The only point we can be certain of is that the camps have been more fruitful this year than last year.

5. Five hundred and ninety-nine student members of our organizations are engaged in regular Bible study. The means which we find most effective for the promotion of Bible study are the holding of Bible classes in camps, and addresses on Bible study in camps. A constant supply of good literature is also of great importance. We are painfully conscious of the fact that our Bible study work in schools and colleges is not nearly so far advanced as it ought to be. We hope next year will show a large increase. The results which we observe arising from Bible study work are a steady building up of Christian students and the developing of Christian workers.

6. The most interesting sign of the missionary value of our Movement is to be found in the fresh efforts being made by certain parts of the Indian Christian Church to evangelize neglected districts in India by means of Indian men and Indian money. The earliest of these efforts was made by the Jaffna Students' Foreign Missionary Society. Jaffna is a small town in the North of Ceylon. The students of the American College in that town raise money and support workers on a small district on the mainland of India opposite Ceylon. As a result of this work, the C.M.S. Christians of the Tinnevely district were roused to do similar work. Their district is far to the North in the Telugu country. Their missionaries have to learn Telugu as a foreign language. The Rev. V. S. Azariah is their chief missionary. Next followed the National Missionary Society, an interdenominational society appealing to Indian Christians all over India for the raising of funds for evangelistic efforts. They now raise a considerable budget and have work in five different places in India. One of the most remarkable results of their efforts is the rousing of the Reformed Syrian Christian Church in Travancore to missionary effort. They have already sent three men out on missionary service. Mr. Azariah said publicly at our last camp that the chief force that has roused the Indian Christian Church to these splendid missionary efforts has been the student department of the Young Men's Christian Association.

Another fact which shows very clearly the development of missionary interest among our members is the extraordinary keenness shewn at all recent camps, when the question of India's needs or the evangelization of India has been presented. I have never seen deeper feeling or enthusiasm shewn anywhere than was shewn in our camp at Travancore when I spoke on "India's Needs." Mr. Azariah's addresses at a

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later camp held all young Indian Christians with tremendous force. At all recent camps the students themselves have taken up the whole question, and have continued to discuss it after they have gone home ; their letters are full of it. " What can students do to help the National Missionary Society ? " is their constant question

We have only a little mission study to show as a proof of the growth of missionary interest amongst us. Seven Associations report mission study classes, with a total membership of 145. This side of the work will, we hope, soon be greatly developed. If we had more literature, much more could be done. Books both in English and in the vernaculars are being prepared.

Twenty-six Student Volunteers are reported from our whole field, but this does not at all represent the number of men who have decided to spend their lives for India and Christ. As a result of our poor organization in student matters we have no regular Student Volunteer Declaration and no means of registering those who decide to work for the extension of the Kingdom. In several quarters there is a growing demand for a Student Volunteer Declaration and Movement.

At each of our camps a number of men have come to life-work decisions of the deepest moment. We trust by next year we shall be able to give more definite statistics in this regard.

7. Very little has been done during the past year to enlist members of our Movement in classes for the study of social problems ; nor have there been many fresh efforts to lead members into social service. Several very practical articles have been published on social service by students ; and a brilliant address was given at the Bengal Camp last year ; but as yet very little actual result has been achieved. The fact is that it is exceedingly difficult in this country to assign practical social effort of a simple nature to students to carry out. In Calcutta during the present year there has been quite enough feeling on the subject, but no one has found a practical outlet for it. Our students here represent many vernaculars, and that is only one of the many difficulties in the way.

For many years in certain centres students have been accustomed to teach in Sunday schools. This work continues. Eight centres report some sort of activity on the part of students, the total number in service being 122.

We are getting literature prepared to help in the work of interesting students in social study and social service. *The Positive Life*, a little volume given above in our list of recent publications, is by the Rev. D. J. Fleming, who is Chairman of our Student Department Committee. It is meant to be used in study classes to spur men to service. He has just written a manual on *Social Service for Students* which is meant to direct all those who are willing to work.

8. The Boys' Branch in Calcutta is by far the best organized effort on behalf of schoolboys in India. Its membership, which is almost

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altogether Hindu, amounts to 188. One school in South India reports that in its Boys' Department Association there are 400 members. Three other Associations report Boys' Departments, their members numbering thirty, forty-five, and twenty-five respectively. Thus the total number of boys in Boys' Departments is 688. Besides that, there are 552 boys in college Associations.

9. The most interesting event in the history of the year, apart from the actual work, has been the formation of our Student Department Committee, which consists of the following men :—The Rev. D. J. Fleming, Lahore (*Chairman*), the Rev. C. F. Andrews, Delhi, Dr S. K. Datta, Lahore, the Rev. W. E. S. Holland, Allahabad, Professor N. C. Mukerji, Allahabad, the Rev. R. Gee, Calcutta, W. W. Pearson, Esq., Calcutta, the Rev. W. S. Urquhart, Calcutta, Dr. Mann, Poona, the Rev. V. S. Azariah, Dornakal, K. C. Chacko, Esq., Madras, the Rev. J. X. Miller, Pasumalai, A. Fraser, Esq., Kandy, Ceylon.

We hope that the help of these men will enable us to make our student work far larger and far more efficient than it has ever been.

10. Our field is very large and very needy. There is scope in it for several travelling secretaries. I have had to do practically all the work myself alone this past year, and have been able to travel only about three months in all. We are thus in dire need of further foreign secretaries to travel. More men, experienced men, are wanted for this at once; and, with the help of the Student Department Committee, the results ought to be very great.

We still want a great many men for local work, especially for student work in the great university centres. The student class is open to Christian influence as it has never been before, and their need is unspeakable. We could place a dozen men in magnificent positions at once. We could place another dozen men in most enviable positions in mission colleges at once, if the funds could be provided by friends of the denominations represented by these colleges.

We need a great many Indian secretaries also. The Training School which is being founded in Calcutta will probably enable us to supply this need in the near future.

J. N. FARQUHAR.

86, College Street, Calcutta.

## II. REPORT OF THE STUDENT DEPARTMENT OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF INDIA, BURMA AND CEYLON

1. The total number of organizations belonging to our Movement is fifty-one. Of these ten are in medical and university colleges, four in normal training schools, two among lepers, nine in European girls' schools, twenty-six in Indian girls' schools. The total membership is 1389, distributed as follows :—



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Medical and University Colleges . . .	186 (a few of whom are Higher Grade Normal Students).
Normal Training Schools . . .	93
Teachers' Branches . . .	19
European Girls' Schools . . .	248
Indian Girls' Schools . . .	843 (some of whom are Lower Grade Normal Students).

2. A pamphlet of thirty-five pages entitled *Women Students of India* has been published. The Movement has no separate magazine, but in the monthly organ of the Young Women's Christian Association, *The Young Women of India and Ceylon*, two pages are always devoted to the Student Department.

3. A Student Conference was held at Easter 1909 in Poona with an attendance of twenty students and another at Easter 1910 in Bombay with an attendance of forty-eight. Besides these two Conferences, some students attended a general Association Conference in Ceylon in August 1909. (N.B. The term "Student" includes both College students and schoolgirls—elder schoolgirls.)

4. It is impossible to give a definite answer to this question. The large proportion of girls receiving higher education in India are nominally Christians, except in Bombay, where there are numbers of Parsi students. The work of the Movement has undoubtedly made more vital the Christian faith of many, and has presented Christian truth to some non-Christians, but facts of this kind cannot be tabulated.

5. In most of our Branches weekly meetings of all members are held. In some Branches a general devotional address is given but in many cases the meetings take the form of Bible Classes or Circles, for which preparation by private study is undertaken. In a few most successful School Branches the members meet daily or on alternate days in small Circles for fifteen minutes and study the Bible together with one of their own number as leader. In the College Branches most Bible Circles are under outside leadership, but a few moderately successful efforts have been made recently to run Student Circles without senior help. Many students use the notes and the daily portions of the Scripture Union published by the Young Women's Christian Association in several languages. The Bible Study text-books of the Indian Young Men's Christian Association have also proved useful. We have no statistics of Bible Class membership, but practically all our members attend the weekly devotional or Bible Study meetings of their Branches.

6. In a few Branches regular Mission Study has been organized, but the study of missions by the members of our Movement has not yet been generally attempted in a systematic way, although in many Branches there is a good deal of missionary interest. The National Missionary Society of India has gained the interest and support of many Indian School Branches, and members of some European Branches help the work of the Home Missionary Society which was started a

## India and Ceylon.

few years ago to stimulate and give a definite outlet for missionary interest in the domiciled European and Eurasian community. In one Student Branch in a residential Mission College the members frequently accompany a missionary in Zenana visiting.

Many members of our Movement have joined the staff of Missions chiefly as doctors in Mission Hospitals or as teachers in Mission Schools but this is the normal result of their upbringing or circumstances in most cases, and is not due to any special influence through our Movement.

There is no organization corresponding to the Student Volunteer Movement among women students in India.

7. Only occasional efforts have been made in this direction.

8. We have no special departments of this kind.

9. The larger part of our work is among schoolgirls and the greater number of our Branches are School Branches. (For exact figures see the answer to question 1.) We have no special camps for schoolgirls but they attend the Student Conferences. The distinction between students and schoolgirls is often not very obvious in India as many girls take a normal training course or even part of the university course while still at school.

10. The most interesting fact connected with our Movement during this period has been the appointment of the first Indian Student Secretary to work in North India—Miss Maya Das. She is a graduate of Mount Holyoke College, U.S.A., and received secretarial training at the National Young Women's Christian Association Training School for Secretaries in New York. In addition to Miss Maya Das the permanent secretarial staff of our Movement in India includes a British worker in Bombay (in connection with the Missionary Settlement for University Women), an American worker and an Australian worker in Calcutta and a British worker in Madras.

11. Probably the most baffling problem of our Movement is how to make it more thoroughly indigenous and to find leaders from among the women of India who shall be able to develop the work on strong national lines. The management is still very largely from without by foreign Secretaries.

There is also the problem of obtaining really close touch with the students in government colleges where no meetings or organizations of a religious character are permitted. Student hostels under Christian management in connection with our work are helping to solve this problem in Madras and Bombay, but hostels are needed in one or two other centres, and even where hostels exist it is difficult to make them an effective centre of work among students of several different colleges which are often at a considerable distance from each other and from the hostel.

JESSIE BARR LINDSAY, *Secretary.*

*National Student Department*

78, Hornby Road, Bombay.

## Japan.

THE Student Young Men's Christian Association of Japan and the Student Young Women's Christian Association are the national organizations of Christian students in Japan which are affiliated to the Federation. The headquarters of the former is 3 Sanchoime Mitoshirocho, Kanda, Tokyo, and of the latter 15 Dote Sambancho, Kojimachi, Tokyo.

### I. REPORT OF THE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION

1. Fifty-four, besides there are from cities having joint student and non-student societies which are termed City Associations, 2140.

2. Mr. Mott's volume on *The Future Leadership of the Church* and President H. C. King's lectures on *Rational Living* (in part) and other themes were published in Japanese.

3. Four district Conferences attended by 40, 50, 20, and 30 respectively, and one Summer Conference attended by 146.

4. There have been few special series of meetings for students, but the regular work has resulted in about the same number of decisions to enter the Christian life as last year. Dr. Sasamori attributes the large number of new believers in his school chiefly to the Bible School opened by the Nagasaki Association. Dr. H. C. King's excellent lectures delivered before student audiences in all parts of the Empire made a deep impression everywhere, and undoubtedly helped to resolve doubts and to lead men to decision.

The Universal Day of Prayer was made the occasion of special exercises for students in several cities. During the summer recess bands of students undertook evangelistic missions in the smaller cities.

5. The most important single aid to the promotion of the study of the Bible was the Summer Conference where ten small groups were successfully conducted for the second year with universal satisfaction. Four brief Bible institutes in as many cities resulted in the formation of several new circles. In Osaka two new courses of study were published and used successfully there and in several other places, especially by the teachers of English in Government schools for the Bible classes held at their homes. There are 720 men in the circles.

6. We have had no study of missions as such, but the Edinburgh Conference was extensively reported in our organ and in other Christian journals by the Japanese delegates who attended, all of whom are leaders of our Movement. The tour of Secretary Niwa to the Oxford Federation Conference and to various countries en route broadened our knowledge and sympathy. The Day of Prayer, as always, brought vividly before us the needs and opportunities of other lands. On the second Sunday in November the claims of the Christian callings were presented from many pulpits.

## Japan.

9. Aside from twelve Associations among middle school lads we had no work for schoolboys.

10. The anniversary of the formation of our National Union, January 20th, was utilized to bring the aims and work of the Union to the attention of members. THE PIONEER, our organ, has a circulation of 2100, and pays for itself.

11. We are perplexed about how to make our Summer Conference more effective and more largely attended by delegates. The changed conditions of the Church and in society at large seem to call for some modification of the plans hitherto followed.

The preparation of Biblical courses of study suited to our needs continues to be an unsolved problem.

T. KOMATSU.

3, Sancho-me Mitoshicho, Kanda, Tokyo. GALEN M. FISHER

## II. REPORT OF THE STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

1. The total number of separate student organizations belonging to our Movement is twenty and the total number of members is 1500.

3. Two Student Conferences have been held during the period, one in Tokushima, January 4-7, attendance fifty; one near Tokyo, July 12-19, attendance 170.

5. The most effective means which have been employed in promoting Bible study are the Bible Circles in the Christian schools and among the government school students. There have been a number of conversions, the majority of which have resulted in baptisms.

6. There is no definite missionary study yet, but most of the schools which have Associations raise money for missions.

7. There is nothing done at present to encourage the study of social problems.

10. We have been greatly encouraged during this period by the official recognition by the Minister of Education of the work which is being done in our hostels. This recognition came in the form of a letter sent at the opening of the second hostel a year ago.

11. Some of our greatest problems are: (a) The difficulty of keeping in any direct touch with students leaving school, or of putting them in touch with Christians. One result of this is often that girls do not grow in Christian life, or even lose faith, due mostly to lack of advice and help, in the midst of a non-Christian and often anti-Christian environment. (b) Intellectual difficulties resulting in lapses into naturalism. Difficulties of apprehending the reality of spiritual things. (c) The conservatism among the leaders of many government schools for girls, notably the Women's University and the Higher Normal School. I would request special prayer for these two institutions which are practically untouched as yet.

15, Dote Sambancho, Kojimachi, Tokyo. A. CAROLINE MACDONALD

## Scandinavia.

THE Student Movement in the Scandinavian countries, Norway, Sweden, Denmark, and Finland is known as the Scandinavian University Christian Movement. This is represented by two persons on the General Committee of the Federation.

### I REPORT OF THE NORWEGIAN STUDENTS' CHRISTIAN UNION.

1. There is only one organization among the Christian students here, the total number of members being 140.

2. In addition to the usual *Students' Handbook* several of the addresses delivered at the Summer Conference at Eidsvold have been published, *Taler fra motel paa Eidsvold*. The organ of the Scandinavian Student Movement, EXCELSIOR, has been edited in Christiania as before.

3. A Summer Conference at Eidsvold (August 18-22, 1909), attended by 180. The conference of the Scandinavian Movement held at Herlufsholm, Denmark, July 8-13, 1910, was attended by thirty-six Norwegian delegates. At Gjøvik a combined conference of normal school students and students was held in August, 1910, this conference was attended by fifty.

4. The Summer Conferences and the visits of foreign leaders of the Student Movement have proved to be the best means to win the students for Christ. With regard to the comparison with the preceding period a correct answer is difficult to give. In some directions there is a marked progress, in others the interest is weakened.

5. There has been given a series of addresses on Bible study. Besides this, in the first half of 1910 a class for the training of Bible class leaders was held (thirteen members). These leaders will now go to work. The number of students in Bible circles at the end of 1909 was fifty-four.

6. On the average thirteen students take part in the mission study class. Last winter some of these students were studying a mission course. Four Volunteers have gone to China. Our Student Volunteer Movement, Akademiske Frivilliges Missionsforbund, has at present four members. This number, however, does not give a correct impression of the interest for missions. The interest has for some time been weakened, but now there is in fact growing up a considerable interest for missionary service.

7. In the autumn of 1909 a class for the study of social problems, conducted by the Rev. Eugène Hanssen, was started. About thirty students took part in this class, which has been at work since that time.

8. It is our intention this autumn to begin work on behalf of art students.

9. There are Christian Unions in five normal schools and in ten "gymnasia"; the total number of members in these Unions is at present about 400.



## Scandinavia.

There have been held two Boys' Camps, at Klevstuen (January 2-6, 1909), and at Bolkesjö (January 2-6, 1910), attended by thirty and thirty-six respectively; one Girls' Camp at Björöen (July 5-12, 1909), attended by 55. Besides these camps, there have been held two combined Boys' and Girls' Camps at Framnes, Voss, (January 2-6, 1909, January 2-6, 1910), attended by forty and sixty respectively.

Our travelling secretary the Rev. H. Riddervoll, having some time ago resigned this work, and Nicol Kornelius Olsen is now employed as travelling secretary.

II. Our greatest problem is how to attain the full reality of Christianity and how to make our people see the fact of Christ.

OLAF DEVIK

### II. REPORT OF THE SWEDISH STUDENTS' CHRISTIAN MOVEMENT.

1. The Swedish Students' Christian Movement comprises the Students' Unions in Uppsala (270 members), Lund (140), Stockholm (56), Gothenburg (24), in all 490 members.

2. The following books and pamphlets have been published or republished: (1) Vatten, Krist, och öka personligheten (Christianity and personality); (2) John R. Mott, *Föredrag: I. Varför studenter mer skadade av kristenheten än på Jesus Kristus II Andlig fröning III Idem med Gud Vårskas I. Why an increasing Number of Students Becoming Believers II Jesus Christ II Spiritual Atrophy III Alone with God*; (3) John R. Mott, *Andlig väckelse i ett universitet* (Spiritual Awakening in a University); (4) N. Söderblom, *En enskild och kyrkan* (The Individual and the Church); (5) Billig, *Var katolska* (Our Vocation); (6) J. A. Eklund, *A Shorter Church* (Loving the Church); (7) J. A. Eklund, *Stenkyrkan* (The Stone Church); (8) E. L. Engren, *Den svenska psalmboken* (The Swedish Hymnary); (9) *Id Guds riket är vår sista målsätt* (At the Tomb of Gustav's Adversary, from contemporary speeches); (10) N. Bäckström, *Enhet och lifsbildning* (Abrogation and Hierarchy); (11) *Från den kristliga Studentmötet i Sverige Huskvarna mötet 1909* (Report of the Summer Conference of Huskvarna, 1909).

3. A Student Conference was held in the summer 1909 attended by 200.

4. The results are chiefly manifest in enlarged activity on the part of the members, which may be considered as a sign of desire for Christ in many. Generally speaking the religious questions are just now being discussed more earnestly among students than before.

5. Bible study has developed in Uppsala, twenty students on an average take part in the conversational Bible reading of the "Lög- och församling" (Saturday union). In Lund there are twenty students in Bible circles, in Stockholm two Bible circles with twelve members in all,

## Reports of Student Movements.

in Gothenburg one Bible circle, ten members. In Lund an increase has been noticed after the Scandinavian Conference, 1910

6. One missionary is supported by contributions from the Movement, viz., Rev. Johannes Sandegren in India. Two students have gone to the mission field. In Uppsala there is a Volunteer Band of six members. Mission study classes and addresses have been arranged; outside the university, young students have given addresses in Young People's Societies, and in connection with the university extension Uppsala Student Union has published two books on missions. I Wikander and Siri Jonsson, *Kristus och Indien*, I. Wikander, *Ur Japan inre liv* (From the Inner Life of Japan).

7. Lectures and discussions on social subjects have been held in Uppsala and Lund. In several industrial centres discussions with the workmen on religious topics have been held, especially in connection with "the Crusades."

8 No.

9. Work among schoolboys has been organized and is represented by two members on the general Committee of the Student Movement. By means of a generous gift, a travelling secretary for work among the schoolboys has been appointed. Bible circles or unions exist in about thirty schools. Summer Conferences under the leadership of students have been held: in 1909 three meetings for schoolboys at Vartofta, attended by 110, and in 1910 at Sparreholm, attended by 130, and at Sjöslätt by 50. Another for schoolgirls, 1910, at Lundsberg, attended by 80. The monthly schoolboys' paper *Uppåt* has a circulation of 700. Two outlines for Bible study have been published: *Jesu liknelser* (The Parables of Jesus) by C. A. Hallström, and *Jacobs brev* (The Epistle of Jacob), by G. E. Wessberg. The address at the school-girls' meeting has been also published, called *Människor och Guds-människor* (Men and Men of God).

10. Students have during both summers visited a number of parishes and spoken to the young people. In the Crusade of 1910 sixty students from Uppsala and eleven from Lund took part. More than 400 parishes were visited. The Lund Students' Union has a Sunday school with 600 pupils and receives orders for lectures from the young people's organizations in the province. Students from Uppsala arranged in 1910 a summer school, attended by 150, chiefly members of church young people's societies, mostly of the non-educated classes. The so-called Church Volunteers in Uppsala publish a bi-weekly paper, called *Vår Losen* (Our Motto), chiefly intended for the educated young people.

11. Decided progress has been made, the membership has increased as well as the attendance at university sermons and addresses. We distinguish more clearly our aims and we have a firmer conviction that God can use us in work for His Kingdom among our fellow-students

## Scandinavia.

and in our nation. The work among schoolboys and normal school pupils is especially promising.

There is a temptation in the presence of the large national problems, of neglecting the personal, practical, and theoretical needs and of dealing with them with insufficient earnestness. In consequence there is a danger that we, while intensely working to reach the country as a whole, neglect the opportunities of leading our fellow-students to a decision.

KARL FRIES

### III. REPORT OF THE DANISH STUDENTS' CHRISTIAN MOVEMENT

1. There are five organizations: Studenterhjemmet, Kristeligt Studenterforbund, Akademisk Missionskreds, Studenterkredsen, Kvindelige Studenter Kristelige Forening, besides the Volunteer Association (Selskabet af alle de Medicinske Studenter) Carlsberg Circle. The total number of members is about 525, or including the old members outside Copenhagen, a little above 600. Many are members of more than one organization.

2. The Movement has published translations of Mr. Mott's pamphlets on the Morning Watch Society, and the Bible Society. Studenterhjemmet has published the monthly paper *Skrift og Ord* and a Christmas Book. Kristeligt Studenterforbund has published a pamphlet about the aim of this new organization.

3. In 1909 a Conference was held in May with an attendance of about two hundred, and a general Synodal Conference in July at Ry, Jutland, attendance about 200. In 1910 a conference was held in April, arranged by Studenterhjemmet, attendance about thirty. In May arranged by Kristeligt Studenterforbund, attendance about fifty. On 1 August, arranged by Studenterkredsen, on the Island of Møen, with an attendance of 110, and a special Conference of Foreign Missions in September, September. In August 1910, there has been a Scandinavian Conference, specially for workers at Helsingør. The total number of delegates present was nearly 110, of whom twenty-nine were Danes.

4. We have reason to believe that especially the work done by M. Mott in February, 1909, and the several Conferences have been fruitful.

5. The Bible Society is active in thirty-two Bible circles with about 200 members.

6. The progress of missionary interest is one of the encouraging facts in our Movement. In the last year Akademisk Missionskreds promotes the knowledge andaching of responsibility through lectures and through a thorough study in six student circles with an average membership of six. Members of Akademisk Missionskreds have given twenty lectures in other associations and in congregations. The call to serve and support missions is urged in nearly all our Conferences. A special Conference on this subject was held in September, 1910 (attendance about twenty-five). Four students have offered their

## Reports of Student Movements.

selves for missionary service ; one of them has sailed for India. The Volunteer Association has been formed anew after not having existed for several years ; it has eleven members and two guests

7. Studenterhjemmet has had some lectures and discussions about social problems

8. A work among medical students is yet in its beginnings. Nearly fifty have given their names for a Christian Circle among medical students

9. A service has been held for schoolboys Sunday morning at Studenterhjemmet. In a private house in Copenhagen there have been well-attended meetings, and in some other cities similar meetings are carried on ; also the Young Men's Christian Associations are aiding the work among schoolboys. A camp attended by nearly 130 schoolboys was held in August, 1910, at Boerkop, Jutland.

Kvindelige Studenter Kristelige Forening has arranged meetings in Copenhagen for schoolgirls, and a camp in August, 1910, was held for them. The attendance was about thirty

10. In February, 1909, Mr. Mott held a series of crowded meetings. Since then many well-attended meetings have been held in the building of the general (secular) Students' Union. The group of students who arranged these meetings have formed a new Association, Kristeligt Studenterforbund, accepting a personal basis and aiming at inner growth and personal work among friends ; they have some rooms in the new building of the general Student Union.

VALDEMAR AMMUNDSEN.

### IV. REPORT OF THE STUDENT MOVEMENT OF FINLAND.

1. There are three student organizations belonging to our Movement. The total number of members is 162.

2. The organ of the Movement, AD LUCEM (seven numbers), and the Report of the Summer Conference in Kuopio.

3. The Summer Conference in Heinola. The number of delegates was about 200.

4. To indicate the fruitfulness of the work the following figures may be referred to : the number of new members who have joined the Federation has been—in 1908, 47 ; in 1909, 43 ; in 1910, 58

5. The Bible circles have been the most effective part of our work. The total number of students in the circles has been : in the spring term 1910, about 160 ; in the autumn term 1910, 230. Bible studies have been held, and have also been an important part of promoting the study of the Bible among our members.

6. A number of our students have joined the Bible circles of the Students' Missionary Association. The general secretary, Mr. Ole Andersin, has gone out to India. Among the women students there has been the question of sending out and supporting one missionary.

## Union of South Africa.

During Mr. Wilder's visit last spring the question of missions was under discussion at several meetings. There is a Student Volunteer Movement.

7. Practical social work has been taken up this autumn, such as visiting poor families and singing in the hospitals

8. None exist.

9. Our general secretaries have on their journeys visited seventy schools speaking to the pupils and distributing pamphlets. Members of our Union have formed Bible circles among schoolgirls and schoolboys. Summer camps have been held among schoolboys and schoolgirls. In some schools the pupils have formed Bible circles among themselves. In one country town the pupils of the different schools have formed a missionary union among themselves with about 150 members

10. The Union has moved to an office in the new Students' Building in the centre of Helsingfors. Although our expenses have largely grown, our income has increased so as to cover them all

11. Want of leaders especially for the Bible Circles. The organization of the work among schoolboys and girls. The increase of the missionary interest especially toward Russian students.

JUHANI TUOKKOLA,

*General Secretary*

## Union of South Africa.

1. The total number of organizations in the Students' Christian Association of South Africa is 130. The total number of members in all these organizations is 5577, of whom about half are active and all associate members

2. During the period under review six courses of Bible study, including both Dutch and English and junior and senior courses have been issued. Among these are studies in the Psalms (Dutch) by D. Latagan. The Teaching of Jesus (Dutch) in adaptation of one of the text books of the Student Christian Movement of Great Britain and Ireland. For juniors there have been published the Gospels of Matthew and Luke (Dutch) and Notes on the Readings of the Scripture Union for the whole period (Dutch and English). A Dutch translation of Basseler's *Praktijk (In Confidence to Boys)* has been published and also an address on Citizenship by the Governor of Cape Colony. A pamphlet for free distribution dealing with the history and ideals of the Association has also been put out during the year. Our Mission study text book, *Het land langs het Meer*, written by our own missionary in British Central Africa, the Rev. A. L. Hofmeyr, has proven very successful. Our magazine, *THE CHRISTIAN STUDENT*, appears eight times a year and has 1800 paying subscribers.

3. The following conferences have been held. In January, 1909, a sectional conference for the Orange Free State at Bethlenem, with



## Reports of Student Movements.

an attendance of forty; in July a general conference at Paarl, with an attendance of 210. In 1910 we had a sectional conference for the Transvaal at Heidelberg, with an attendance of 57, and in July a missionary conference at Graaf Reinet, with an attendance of 205. In September a sectional conference was held for the students of the Orange Free State at Winburg, with an attendance of fifty-five. In March a short missionary conference was held in Cape Town for that district, with 165 students in attendance.

4. The period has been a fruitful one in influencing students to become avowed disciples of Christ. The obligation upon Christians of witnessing and winning is fairly well recognized throughout the Association. While this personal work is regarded as the main means of evangelism there have also been special efforts in most centres from time to time. Of these the most important were in connection with the visit to South Africa of Mr. and Mrs. J. G. Govan, under the auspices of the South Africa General Mission. They participated for some weeks in a campaign conducted in the chief student centres of the Western Province of Cape Colony, which was greatly used of God. Another special evangelistic effort in the important institution of Lovedale was attended with very encouraging results. There have not been wanting signs that the Camps, which are now becoming a regular part of the work of the Association, have been very fruitful in this respect.

Comparison is difficult, but it may fairly be said that this period has marked an advance in evangelism upon the year 1908. There has been more frequent organized effort, and the leaders have sought to lay more stress upon the individual duty of each member towards the non-Christians in the college field.

5. The method almost uniformly followed has been that of the Bible Circle, supplemented if possible with a special class for leaders. It has been found to be quite the most satisfactory in almost every case. The work is inaugurated for the year in special enrolment campaigns conducted by the Bible Study Committee, and where possible Bible Study Conferences or Rallies are held later in the year. The results have been generally encouraging though the youth of many of the members renders it somewhat less profound than it should be. However, there is abundant evidence of the transforming influence of the study. The number of students enrolled in regular Bible Circles is 4845.

6. It is in missionary matters that advance has been most marked during the period. Since the missionary conference held in 1908 there have been considerable developments. Missionary study has enlisted an increasing number of the best students, and the first edition of the study book written by a past secretary of the Movement has been bought up very rapidly. There have been two distinctively missionary conferences, that held at Graaf Reinet being a particularly notable one. When it closed nearly 40 per cent. of those attending had consecrated

## Union of South Africa.

their lives for service among the heathen, and matters missionary in the Associations have gone forward very markedly in the succeeding months. Something also has been effected by the students in the Church, Young People's Societies, etc., though in this direction there is very much more that may be accomplished.

A commission of students has been making investigations into the forces, characteristics, spread, etc., of Islam in the sub-continent, thereby conferring a real service on the Christian Church.

There is a Student Volunteer Movement affiliated to the Association, and there has in 1910 been a marked increase in the number of those who have signed the Declaration.

7. There is not a great deal done with regard to social problems at present. The Commission referred to in the last answer has dealt with what is both a missionary and a social problem. Some Associations are much interested in work among the class known as "Poor Whites," and two ex-presidents of the Association are in charge of Labour Colonies conducted for their benefit which attract the interest and financial support of members. Bursaries are also given to three students who are preparing themselves for work among this class.

8. There is no special department for work among any particular class of students. Theological and art students (there are no medicals) are members in the ordinary way.

Reference should be made here to the fact that there is a considerable membership among the native students in the missionary institutions. This exceedingly important work is affording great encouragement and is limited at present only by the amount of time and attention which can be given to it. The students reached by it are for the most part those who are going to be teachers, a particularly strategic class.

9. More than four-fifths of the members of the Association are in schools for boys or girls. The number of university college students is very small, and the number of students in other institutions is small. The total number of students over nineteen years of age does not probably amount to 2500. So the schools form the greater part of the South African field. There are 110 Associations in schools.

Camps are conducted for schoolboys and also for schoolgirls. These are more or less new to the Association. Eighty girls and 145 boys have attended them during this period.

11. The youthfulness of so large a proportion of our membership is the problem of leadership an usually difficult. In other respects, the work is more or less stagnationward and the difficulties are of the ordinary kinds.

Special prayer is asked that the membership may awaken more fully to the greatness of their peculiar privileges in a land such as South Africa, and be better equipped by Divine Power to assume and carry out their very great responsibilities.

OSWIN BULL.

Stellenbosch, Cape Colony.

## The Student Christian Movement in Lands without National Organizations.

1. This Movement is composed of organizations of Christian students in schools and colleges located in countries which have no fully established Student Movements. On the list of such schools affiliated to this Movement there are some twenty-five Associations or Unions having a membership of about 1000 students.

2. No pamphlets are published by the Movement.

3. Because of the fact that these societies are widely distributed all over the world, it is impossible to hold conferences of the Movement as such.

4. Bible study is a part of the regular curriculum in most of these schools. In some instances there are voluntary classes.

5. As these schools are situated in missionary fields any service which is carried on by the organization would be classed under this head. The reports indicate that in five of these schools regular preaching tours are made to near-by villages. In the case of the Training College at Assiut, the number of villages thus touched by the students is a score. The students of the Syrian Protestant College conduct schools for boys in the neighbourhood.

6. The Associations in these schools are composed chiefly of school-boys, though in some cases the pupils are older.

7. These societies are isolated and in the nature of the case, they lack the stimulus of companionship in work which is so important an influence in the national Student Movement. They therefore need to be remembered in prayer by the members of other Movements that they may raise up leaders in each place who will lead the students into fruitful and unselfish service.

HANS P. ANDERSEN.

124, East Twenty-eighth Street, New York.

## List of Delegates to the Conference.

### ARGENTINA.

Charles J. Ewald.

### AUSTRALIA.

B. Burgoyne Chapman.

Frederick W. Robinson.

### AUSTRIA.

Rev. Otto Ploth.

### BOHEMIA.

Benjamin Valis.

### BULGARIA.

Nicola Alexieff.

S. Nikoloff.

Miss Adriana V. Achkoff.

Jupiter Petloff

Count P. Boyadjeff.

Rev. C. F. Turzani

Miss L. Karaivanoff.

Miss Marie J. Zgoureva.

### CANADA.

Dr. Clara C. Benson.

C. W. Bishop.

### CHINA.

M. T. Tyau.

Chengting T. Wang.

J. Wong-Quincey.

### DENMARK.

Miss Elise Bockelund.

Jens Nørregaard.

Count Moltke.

Johannes Ravn

Pastor O. Ricard.

### EGYPT.

Charles S. Bell.

Miss Helen M. Harrison.

Basili Botros.

Rev. R. F. McNeile.

Metry S. Dewany

Saad Abd El-Masih.

### FINLAND.

Professor Arthur L. M. Hjelt.

Juhani Tuokkola.

Aarni Voipio.

## List of Delegates to the Conference.

### FRANCE.

Professor Raoul Allier	Armand Kuntz.
Miss Marie Bruneton.	Pierre Maury,
Ch. Grauss.	Miss Marguerite Noël.
Miss Gertrude Davidson and Miss Anna Welles, <i>representing the</i> <i>British-American Hostel, Paris.</i>	

### GERMANY

Pastor Ferdinand Brockes.	Pastor Theophil Mann
Johannes Busching.	Miss Hedwig von Saenger
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Baron Fritz von Engel.	Reinhold Schairer.
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